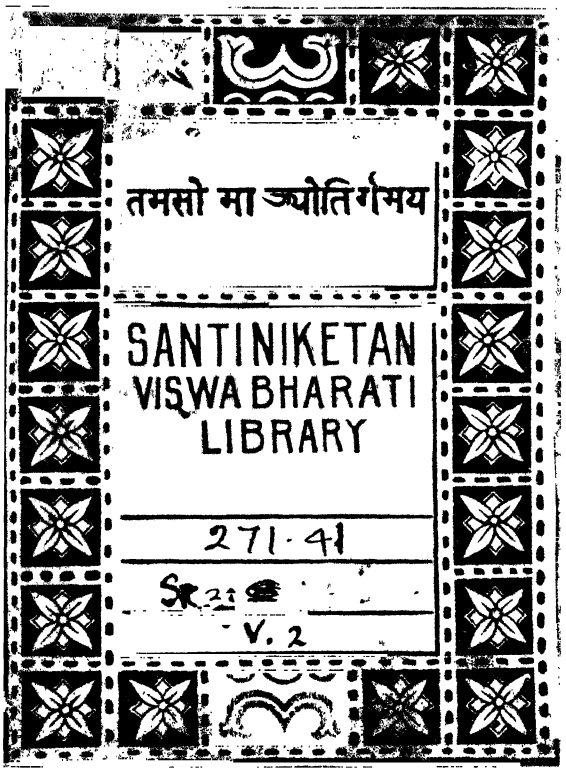

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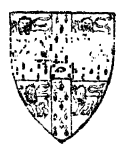
THE CAMBRIDGE BIBLE
FOR SCHOOLS AND COLLEGES

GENERAL EDITOR FOR THE OLD TESTAMENT:—
A. F. KIRKPATRICK, D.D.
DEAN OF ELY

THE BOOK OF THE PROPHET
ISAIAH
CHAPTERS XL—LXVI

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THE BOOK OF THE PROPHET

ISAIAH

CHAPTERS XL—LXVI

In the Revised Version

With Introduction and Notes

by

THE REV. J. SKINNER, D.D.

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CONTENTS

INTRODUCTION		PAGES
I.	Divisions and Contents of the Book	ix
II.	Unity and Authorship	xv
III.	Date and Place of Composition.—Historical Background of the Prophecies	xxxi
IV.	Religious Conceptions of Deutero- [and Trito-] Isaiah	xlv
V.	Final Redaction and Canonisation of the Book of Isaiah	lxvii
	Chronological Table	lxxiii
	Bibliography	lxxiv
TEXT AND NOTES		1—256
APPENDIX		257—281
INDEX...		282—289

INTRODUCTION

I.

Divisions and Contents of the Book.

The last twenty-seven chapters of the book of Isaiah are an anonymous prophecy, or series of prophecies, which all critical writers agree in assigning to an age much later than the time of Isaiah. The grounds of this opinion will be explained at length in the next section of this Introduction, where we shall find that the question of authorship is a somewhat complicated one, being bound up with the prior question of the unity of the prophecy. Our first task, therefore, is to examine the contents of the chapters, in order if possible to discover the main lines of their literary structure, or (it may be) the different elements of which they are composed. On this point there is fortunately a large measure of agreement among recent scholars. It is generally recognised that the book falls naturally into three nearly equal divisions: chh. xl.—xlviii.; xlix.—lv.; and lvi.—lxvi. A brief description of each of these sections will prepare the way for a discussion of the more intricate problems of authorship and date[1].

[1] The division into three parts of nine chapters each, which is found in some of the older commentaries, was propounded by the German poet Rückert in 1831. It was based on the observation that the words, "There is no peace, saith the Lord (or, my God), to the wicked" occur at the end of chh. xlviii. and lvii., while the last verse of ch. lxvi. expresses a similar idea. It will be seen that this suggestion, though artificial and misleading, has narrowly missed scientific corroboration. It is now agreed that xlviii. 21 was inserted by a compiler to mark the end of a

(A) CHH. XL.—XLVIII.

The homogeneous character of this part is hardly open to question. A single situation is presupposed throughout—the eve of the fall of Babylon; and all the ideas cluster round the one central theme of Israel's approaching deliverance, and the consequences for mankind which will flow from that. Certain leading topics—the inculcation of the sole deity of Jehovah, the polemic against idolatry, the argument from prophecy, the mission of Cyrus, the prediction of Babylon's fate, and the express designation of Israel as the Servant of the Lord—are peculiar to these chapters, and are never resumed in the rest of the book. The disposition is not, indeed, so closely knit that we can see a reason why each separate oracle stands precisely where it does, or that the removal of any one of them would destroy the sequence of thought. It is possible that the order may be mainly chronological, following the development of the prophet's reading of events. But we cannot agree with those critics who hold that the passage consists of a number of disconnected oracles, uttered at different times, and thrown together without any attempt at literary arrangement. It cannot be by accident that the section opens with the matchless Prologue of xl. 1—11, and closes with the jubilant summons to the exiles to depart from Babylon; or that the centre of interest progresses from the broad basis of the monotheistic conception (xl.), to the evidences of Jehovah's working in history (xli.), and thence to the call and destiny of Israel (xlii. ff.), and finally to the conquests of Cyrus (xliv. 24 ff.), and the overthrow of the tyrant power of Babylon (xlvi. ff.). While, therefore, we must admit that the manner of the writer is rhetorical and

section; and although in lvii. 21 the sentence belongs to the context, and coincides with no important break in the thought, a very real and decided break is now generally recognised two chapters earlier at the end of lv. There is considerable divergence of opinion as to the *nature* of the division—how far, e.g., it is to be explained by differences of authorship, or changes of historical situation, or both—but the division itself has been very widely accepted since it was first pointed out by Duhm.

discursive, and marked by frequent repetition, and that clearly defined subdivisions are hardly to be traced, we can distinguish (with Kittel) six main groups of discourses, which shew the unfolding of the prophet's message: viz.:

(i) Ch. xl. The first fresh outburst of enthusiasm and hope called forth by the near prospect of salvation in the Prelude (*vv.* 1—11), followed by a meditation on the incomparable power and greatness of Jehovah as seen in the works of nature (*vv.* 12—26), and an exhortation to the exiles to cast off the despondency which had settled on their minds (*vv.* 27—31).

(ii) Ch. xli. Jehovah's presence in history is illustrated by the sudden emergence of Cyrus as a great world-conqueror. The fact is splendidly dramatised in the conception of a great assembly of nations, to whom the question Who has raised him up? is propounded (*vv.* 1—7), and answered (22—29). *Vv.* 8—20 form an interlude, in which Jehovah, addressing His servant Israel, assures him that he has nothing to fear from these political convulsions, which shall issue on the contrary in his final deliverance and victory.

(iii) Ch. xlii. Israel the Servant of Jehovah: its ideal calling (*vv.* 1—4), contrasted with its present actual condition and unfitness for its mission (*vv.* 18—25). The first *Servant-poem*, *vv.* 1—4, is followed by an appendix (*vv.* 5—9) in which Jehovah, as it were, pledges His Godhead to the fulfilment of the ideal in the experience of His people; and this by a short lyrical effusion (*vv.* 10—12) evoked by the thought of the great new thing about to be revealed. In *vv.* 13—17 Jehovah is represented as rousing Himself from His long inactivity to bring about the salvation of His people.

(iv) Ch. xliii. 1—xliv. 23. A somewhat mixed group, in which gracious promises of restoration and forgiveness are interspersed with expostulation and rebuke. For a detailed analysis we refer to p. 39 f. of the commentary.

(v) Ch. xliv. 24—xlv. 25. The mission of Cyrus and its result in the universal diffusion of the worship of Jehovah. See p. 60 f.

(vi) Chh. xlvi.—xlviii. The fate of Babylon, and its lessons for Israel. Ch. xlvi. deals with the collapse of the Babylonian

religion, and draws a contrast between the ignominious helplessness of its discredited deities and the unchanging strength of Jehovah. Ch. xlvii. is a taunt-song on the humiliation of the imperial city. In ch. xlviii. the section closes with a recapitulation of previous arguments, mingled with exhortations to the exiles in the near prospect of deliverance, and a final summons to them to depart from Babylon and proclaim the story of their redemption

(B) Chh. XLIX.—LV.

In these chapters the leading motive is still that of the Prelude (xl. 1—11), viz. the consolation of Israel and the prediction of her future glory; and the points of contact with xl.—xlviii. are so striking that some critics[1] refuse to recognise them as a distinct group. The description of the herald of salvation arriving at Jerusalem in lii. 7—10 is obviously an echo of xl. 9 f. (cf. xli. 27); the summons to flight in lii. 11 f. is a parallel to xlviii. 20 f.; above all, the conception of the miraculous highway in the desert which runs through the first part reappears in xlix. 10 f., and rounds off the prophecy at the close (lv. 12 f.). The whole section thus continues to unfold the programme foreshadowed in the prologue to xl.—xlviii. In literary character, moreover, the two parts (A and B) have the closest resemblance to each other; and the distribution of the four "Servant-poems" (see below) constitutes an important link of connexion between them (but see pp. 257 ff.). But on the other hand there are differences which fully justify us in treating chh. xlix.—lv., provisionally at least, as a separate section. The sudden disappearance of the most prominent themes of xl.—xlviii., and especially the absence of all reference to Cyrus and the fall of Babylon (see p. xxxix), are strongly suggestive of some change in the prophet's outlook or point of view. His mind is now occupied almost exclusively with what lies beyond—"the gathering of the people of God, the future of Israel, the restoration and glorification of Zion, as the centre of the new kingdom of

[1] Dillmann, Davidson, Duhm, Gressmann, *al.*

God[1]"—topics which are just touched on in xl.—xlviii. (xl. 9, xli. 27, xliv. 26 ff., xlv. 13), but are here the central and all-absorbing interest. We observe further that the appeal is now addressed to individual Israelites rather than to the nation as a whole, as if the great hindrance to the emancipation of Israel was no longer political, but lay in the selfishness and timidity of the mass of the people (l. 2). Only a few writers[2] have thought that these differences amount to a proof of dual authorship. How far they are to be explained by a change of situation is a question which must be deferred till we have examined the possibilities that lie in the historical background of the prophecies (p. xxxix f.).

The discourses of which this section is composed are even less closely articulated than those of xl.—xlviii. They are mostly of three kinds, which alternate with each other, without any discoverable principle of arrangement:

(*a*) Servant-passages (akin to xlii. 1 ff.), in which the mission, experiences and sufferings of the Lord's Servant are delineated, as the foundation of all Israel's hopes of salvation: xlix. 1—6 (with an addition extending perhaps to *v.* 13); l. 4—9 (10 f.); lii. 13—liii. 12[3].

(*b*) Apostrophes to Jerusalem (Zion) personified as the ideal mother of the nation, now desolate and bereaved, but soon to be clothed in beauty and restored to her Husband and her children: xlix. 14—26; li. 17—23; lii. 1—6; liv. 1—10; 11—17.

(*c*) Encouragements and expostulations addressed to individuals: l. 1—3; 10, 11; li. 1—8; lv.

The passages which do not fall under any of these heads are li. 9—16, a prayer for the manifestation of Jehovah's ancient power, followed by the divine answer; and lii. 7—12, the triumphal return of Jehovah to Zion, and a summons to the exiles to hasten their escape from Babylon.

[1] Kittel.

[2] Kosters, Cheyne, Staerk, *al.*

[3] It might be possible to regard each of these as introducing a subsection (see lii. 11, 12); but the division would find very little support in the somewhat promiscuous arrangement of the oracles.

(C) Chh. LVI.—LXVI.

In passing from ch. lv. to lvi. we are at once aware of a sudden change of atmosphere. The eager and confident optimism of the two preceding sections has given place to a prevailing mood of anxiety and wistful longing, of hope deferred making the heart sick. The writer or writers of these chapters have evidently undergone an experience of disenchantment, which is most naturally accounted for by the non-fulfilment of the soaring expectations created by chh. xl.—lv. This would suggest a considerably later date for the composition of chh. lvi.—lxvi.; and the inference is confirmed by many allusions to the circumstances in which the prophecies were uttered. The Jews are no longer a body of captives in a foreign land, but an organised community settled on its own soil, practising its own worship, and exhibiting social vices of greed and cruelty and hypocrisy which could only flourish along with a certain measure of political and religious freedom. There are clear indications of the existence of a rival community, in which we can hardly fail to recognise the Samaritans of the post-exilic period. It is true that this gloomy background is lighted up by one bright spot. There is a group of chapters (lx.—lxii.) which recall the brilliant images and anticipations of the earlier prophecies; and if these stood alone they might without difficulty be regarded as a continuation of chh. xlix.—lv., with which they have very close affinities. But this would only prove at most that the section before us is not uniform. In a preliminary survey it is enough to take note of the fact that there is a distinct break at the end of ch. lv., and that the following chapters as a whole form a separate division of the book.

The discourses are loosely arranged, but may be conveniently grouped as follows:

(i) Ch. lvi. 1—8: a short oracle on the admission of foreigners and eunuchs to the new Israel.

(ii) Ch. lvi. 9—lix. 21: a series of prophecies dealing with various aspects of the religious and social condition of the Jewish

community. Stern denunciations of worthless rulers (lvi. 9—lvii. 2), and of the unreal religious service (lviii. 1—12) and prevalent iniquities of the people (lix. 1—8), alternate with confession of sin (lix. 9—16), and promises of forgiveness and redemption (lvii. 14—21, lix. 16—21). Ch. lvii. 3—13 is a passionate tirade against an openly paganising party, which is obviously distinct from the society to whom the other oracles are addressed.

(iii) Chh. lx.—lxii. form a group by themselves, in which the glory and felicity of the ideal Zion of the future are depicted with a marvellous wealth of imagery and illustration.

(iv) Ch. lxiii. 1—6: a graphic picture of divine judgement: the day of Jehovah's vengeance in Edom.

(v) Ch. lxiii. 7—lxiv. 12: a long and plaintive litany of prayer and confession, voicing the feeling of the community in a time of depression and anxiety.

(vi) Chh. lxv., lxvi. contain an alternation of threats and promises, addressed to the two classes distinguished in ch. lvii. The true believers are assured of an abiding inheritance in the Holy Land; while the apostates are doomed to final destruction.

II.

Unity and Authorship.

The protracted discussion of the authorship of chh. xl.—lxvi. has passed through two stages. In the first the question was simply whether the author was Isaiah or a prophet of the captivity; the unity of the prophecy being for the most part taken for granted. In the second the point has been raised whether unity of authorship can be maintained for the whole collection: whether indeed the whole belongs to one period of history. On both these issues a great deal of light has been thrown, and a considerable consensus attained, by recent criticism; and it will be the aim of this chapter to summarise the principal conclusions that have been reached. Logically, perhaps, the question of unity ought to have precedence; but practically

it is convenient to follow historical order, and deal first with the grounds of the critical position that no part of these chapters can have been written by Isaiah.

I. This phase of the controversy dates from the last quarter of the eighteenth century. The first modern scholar to challenge the traditional belief in Isaiah's authorship, and assign the prophecy to an anonymous writer living in Babylonia towards the close of the Exile, seems to have been J. C. Döderlein, whose book was published in 1775[1]. During the following century an ever increasing weight of critical opinion has been ranged in support of this position; and since Delitzsch abandoned his earlier defence of the traditional view in the fourth edition of his commentary (1890) it may without exaggeration be said to represent the unanimous verdict of Old Testament scholarship.

The arguments which have produced this remarkable unanimity are all of the nature of *internal evidence*, and are usually classified under three heads: (1) those based on the historical presuppositions of the prophecy; (2) those derived from the characteristic conceptions of the book; and (3) those furnished by style and language[2].

1. By far the most decisive element in the critical argument is the inference to be drawn from the *historical background* presupposed by the prophecy. This will be fully examined in the next chapter of the Introduction (p. xxxiii f.); for the present it is desirable to avoid the more intricate questions of date and circumstance which are there discussed. For our immediate purpose it is enough to understand that, by the admission of defenders of the Isaianic authorship, the situation contemplated in these chapters is that of the Exile, that the time is contemporane-

[1] His only forerunner, so far as appears, was the sagacious but wary Jewish exegete Ibn Ezra († 1167), who in very guarded language hinted that the title of the book does not guarantee the authorship of every part of it, any more than in the case of the book of Samuel, of which only the first 24 chapters could have been written by Samuel himself (his death being recorded in xxv. 1).

[2] The following statement is largely indebted to Dr Driver's valuable summary of the evidence in his *Isaiah*[2], pp. 185—212.

ous with the career of Cyrus, and that these circumstances are invariably referred to as lying, not in a remote future, but in the present environment of the prophet and his hearers[1]. It may be taken as proved, in short, that the writer's *apparent* position is in the exilic age, and the only thing to be considered is whether it can reasonably be held that his *actual* position was different from this

No question need here be raised of the *possibility* of such a projection of the prophetic standpoint into the remote future as is implied in the assumption that Isaiah wrote these chapters, 160 years before the age to which they are addressed. It is true that the prophets do sometimes take up an ideal standpoint from which events really future are spoken of as if they were past. But no passage can be found which presents any real parallel to the case before us if Isaiah be the writer of this prophecy. In all other instances the adoption of a future standpoint is but a sudden and transient flight of the prophet's imagination, from which he speedily reverts to his actual present; no example can be produced of a prophet immersing himself,

[1] Delitzsch, writing in 1857 as a defender of the Isaianic authorship, says: "The author of Isa. xl.—lxvi. finds himself amongst the exiles, and preaches to them with a pastor's most particular concern for their varied moral circumstances....If the author had another situation actually present before him, he is as it were completely detached from it. In vain one looks in the course of these 27 chapters for an indication that the prophet distinguishes his ideal from his actual present, that he turns back from Babylon, where he is in spirit, to the yet undestroyed Jerusalem, where he receives his message, or that his consolation and admonition ever turn aside from the people of the Exile to the people of the Holy Land, from the future generation to his own contemporaries. This nowhere happens; he lives and moves entirely in the Exile, there and nowhere else is the home of his thoughts." Hengstenberg's admissions are less sweeping, but perhaps on that account all the more significant. "The prophet, in the whole of the second part, assumes his standpoint *as a rule*...in the time when Jerusalem was conquered by the Chaldeans, etc.... In this period he thinks, feels and acts; it has become to him the present, from which he looks out into the future, yet in such a manner that he *does not everywhere maintain this ideal standpoint*" (*Christologie*, II. 195). Similar testimonies could be quoted from other writers.

as it were, in the future, and gathering round him all the elements of a definite and complex historical situation, and forecasting from it a future still more distant. Moreover, none of the alleged parallels violate the invariable rule that the prophets address themselves in the first instance, and chiefly, to the men of their own time. Their descriptions of the future are meant for the instruction and guidance of their own contemporaries, whether the tenses used be past or future. But if Isaiah wrote these chapters he absolutely ignores his contemporaries, alluding to circumstances of which they were not cognisant, and using arguments which could have no force for them. There is therefore nothing in the nature of prophecy to lessen the inherent improbability that the prophet's actual standpoint is at variance with what is acknowledged to be his ideal standpoint. Nothing is left for an upholder of the Isaianic authorship but to admit that the phenomenon is unique, and to urge (as Stier does) that there are other unique facts in history which no one dreams of questioning. That of course is perfectly true, and if the fact were established no one would have a right to disbelieve it merely because nothing like it could be found elsewhere. But so long as the fact itself is under discussion, to admit that it is unique is to concede its extreme improbability.

In answer to this argument attempts have been made to shew that the exilic standpoint is not consistently maintained, but that on the contrary the book exhibits just that alternation between an ideal and the actual situation which we have admitted to be a frequent feature of prophecy[1]. Passages are cited (chiefly from chh. lvi. ff.) which are thought to furnish clear proof of pre-exilic origin, and therefore *might* have been written by Isaiah. It will be found, however, that what these passages really suggest is not pre-exilic (still less Isaianic) authorship, but merely a Palestinian as opposed to a Babylonian setting. In that aspect they have an important bearing on the unity of the prophecy, as we shall see later (pp. xxix ff.). But even if we grant for the moment

[1] See the quotation from Hengstenberg on p. xvii, above

that the descriptions are applicable to the time of Isaiah, and are such as might have been penned by him, they are still a very subordinate element of the prophecy, and by no means justify the notion that they represent the situation in which the book as a whole originated. The fact remains that the writer's horizon is circumscribed by the exilic age, and that he addresses himself to the generation then living. Instead of a swift flight of prophetic imagination into the future, we should have fugitive glances from the ideal future back to the actual present; which is precisely the reverse of anything that the analogy of prophecy entitles us to expect. If the passages in question were reconcileable at all with unity of authorship, it would be much more likely that they were written by a prophet of the Exile (who might have availed himself of older writings) than that they were composed by Isaiah for the benefit of men still unborn. In either case the implication must be that the exiles shared in the guilt of their forefathers' apostasies, as not having disowned them by a genuine repentance; and that idea is more intelligible in the mind of an exilic author than in the mind of one who had lived many generations before.

Another argument against the critical statement of the case has been based on repeated allusions in the prophecy to predictions already fulfilled[1]. Strangely enough it has been supposed that these predictions must be those of the prophecy itself, and from this assumption the inference is deduced that it must have been written long before the fulfilment in the age of the Exile. This is almost as much as to say that the prophecy must have been written before it was written. It makes the book to be at once a prediction and an appeal to the fulfilment of its own prediction in proof of its divine authority, a thing which is certainly without analogy in the prophetic literature. The writer is responsible for no such confusion. He does not say that the fulfilled predictions were uttered by himself, or that they are contained in this book. He distinguishes in the

[1] xli. 26 f., xlii. 9, xliv. 8, xlv. 21, xlvi. 10 f., xlviii. 3 ff.

clearest manner between the predictions that have come to pass and those that still await their verification[1]. He himself claims to be the medium of new prophecies concerning the deliverance of Israel and the glorious future to follow, but he does not claim that these have been fulfilled. What prophecies he had in view we cannot with certainty determine, but they were predictions of the rise and conquests of Cyrus, and these are events which *at the time of writing* he assumes as known. We think it probable that he refers to predictions previously uttered through him; but if so they belong to the past, and had become history before the composition of this book, of whose message they form no part. It is certain, at all events, that no such prophecies existed in the time of Isaiah; and to imagine that Isaiah himself composed them, and at the same time appealed to their accomplishment as a proof of divine foreknowledge, is to attribute to him an unreality of thought entirely at variance with his character.

2. We have next to compare the *leading ideas* of the prophet's theology, as described in Chapter IV. below, with those characteristic of Isaiah (Vol. I. pp. xlvii—lxx). Here again we may anticipate the results of the fuller statement to be given later, by selecting a few outstanding doctrines in which the contrast appears.

There is a difference, (*a*) first of all, in the conception of God as presented in the two parts of the book. The writer of chh. xl. ff. loves to expatiate on the infinitude and eternity of Jehovah, on His incomparableness, on the fact that He is the Creator of the universe, the Author of Life, the omnipresent Ruler of history (see pp. 1 ff.). Universality or Infinity, indeed, may be said to be the distinctive feature in the writer's thoughts about God. These truths are no doubt implicitly contained in Isaiah's idea of God, but we search his undisputed prophecies in vain for the direct inculcation of them as abstract truths of religion. If they do not belong of necessity to a later stage of revelation, they are at least more intelligible in an age when Israel's views

[1] See p. 25.

of the world had been expanded by direct contact with the world-empire of Babylon. (*b*) Again, one of Isaiah's most characteristic doctrines is that of the elect remnant of Israel, which is to survive the judgement and inherit the promise of the future. This doctrine is not, indeed, wholly absent from the later chapters (see lix. 20, lxv. 8, 9), but it occupies a very subordinate place; "it is not expressed in Isaiah's phraseology, and is not more prominent than it is in the writings of many later prophets[1]." (*c*) On the other hand, the mission and destiny of Israel as a nation are expounded in these chapters in a manner to which there is no parallel in the uncontested writings of Isaiah (pp. lv ff.). (*d*) To take one more example, the central position occupied by the Messianic King in the writings of Isaiah is assumed in chh. xl. ff. by the entirely distinct figure of the Servant of Jehovah. It is possible (though denied by most expositors) that there is a single allusion to the Messianic King in ch. lv. 3, 4. But even if this be the case, it only illustrates the wholly secondary position which the idea holds in the writer's thinking. Nor can it be supposed that the figure of the Servant of Jehovah is a form into which that of the Messiah might have developed at a late stage in Isaiah's career; it is a new creation, resting on different analogies, an idealisation not of the King, but of the Nation. Many other points of difference might be adduced, if space permitted; but these are perhaps sufficient. They relate to features which are distinctive, on the one side or the other, and there are few if any conceptions at all distinctive in which the two sections of the book agree. Whatever weight, therefore, may be assigned to these considerations, it is at least undeniable that they point rather to diversity than to identity of authorship.

3. The evidence of *style* and *language* is very decidedly against the probability that Isaiah is the author of chh. xl.—lxvi. The general style of these chapters presents in many respects a strong contrast to that of Isaiah. The difference is one to be felt rather than described; and it

[1] Driver (*l. c.* p. 206), who instances Am. v. 15, ix. 9; Mic. ii. 12, v. 7 f.; Zeph. iii. 13; Jer. iv. 27, xxx. 11, xxxi. 7.

may readily be felt, even through the medium of a translation. Speaking broadly, it may be said that Isaiah's style is distinguished by force and compression, while that of the later chapters is profuse and flowing, with a marked tendency to amplification and repetition. "The work of Deutero-Isaiah is distinguished by a certain *lyrical* quality among the other products of the prophetic literature of Israel. His language has a poetic quality which reflects the exalted mood of an ecstatic spirit viewing events and persons from the altitude of a sublime idealism, rather than from the point of view of a practical politician or man of affairs" (Box, p. 180). Isaiah, with the exception of a few favourite and graphic phrases, rarely repeats himself, and never dilates, but the writer of chh. xl. ff. constantly reverts to a few fixed themes, with a copiousness of diction which is always impressive. In illustration of this full and expansive manner of expression, two stylistic peculiarities may be mentioned: (1) the duplication of the opening word of a sentence or of some other emphatic word (xl. 1, xliii. 11, 25, xlviii. 11, 15, li. 9, 12, 17, lii. 1, 11, lvii. 6, 14, lxii. 10, lxv. 1); and (2) the habit of attaching a series of descriptive participial (or relative) clauses to the name of God, or Israel, or Cyrus (see xl. 22 f., 28 f., xli. 8 f., 17, xlii. 5, xliii. 16 f., xlv. 7, 18, xlvi. 10 f., etc., and especially the splendid passage xliv. 24—28). A corresponding difference of imaginative quality may also be detected: each writer is gifted in an unusual degree with the sense of the sublime; but the sublimity of Isaiah's images is that of concentrated (often destructive) energy, while the later writer's imagination revels chiefly in the thought of physical magnitude (the spacious heavens, the innumerable starry host, the mountains, the coastlands, etc.). There is besides a strain of pathos in the imagery of the later part of the book which is absent from that of Isaiah (see Driver, *Isaiah*^{2}, pp. 182 ff.).

The linguistic argument is capable of being brought to a definite test by comparison of words and phrases characteristic of the two portions of the book. There is of course a large number of expressions common to both, and lists of such expressions have been drawn up for the purpose o

shewing that the style is the same. But on examination these lists shrink to very insignificant dimensions, and really prove little more than that both sections are written in good Hebrew[1]. The only coincidences which arrest attention are the three following: (1) Isaiah's designation of Jehovah as "the Holy One of Israel," which occurs fourteen times in chh. xl.—lxvi., and only five times outside the book of Isaiah. This is undoubtedly an important link of connexion. But a phrase like this, expressing an important theological idea, is just one of those likely to be borrowed by one writer from another, and therefore, unless supported by other resemblances, it hardly counts in the argument for unity of authorship. (2) The divine title "Mighty One (*'ăbîr*) of Israel (or Jacob)" occurs in ch. i. 24, xlix. 26, and lx. 16 (also in Gen. xlix. 24; Ps. cxxxii. 2, 5). The coincidence is not important, since the phrase is obviously borrowed by the various writers from the blessing of Jacob (Gen. xlix. 24). Moreover ch. lx. 16 is clearly a quotation from xlix. 26. (3) The formula "saith Jehovah," with the imperfect tense instead of the usual perfect. This is found in ch. i. 11, 18, [xxxiii. 10], xl. 1, 25, xli. 21, lxvi. 9; also in Ps. xii. 5. It must be admitted that this is a stylistic peculiarity *of the kind* which would suggest literary identity, but being an almost solitary instance, and being found, moreover, only twice in Isaiah, it has little weight, and is more than counterbalanced by the contrary evidence which can be adduced.

Over against this slender array of coincidences we have a large number of characteristic expressions in which the

[1] For example, a list of 34 such words is given by Cheyne (not of course with the object of proving identical authorship) in his *Introduction*, pp. 251 ff. If the reader will take the trouble to go through this list, and strike out (1) words which are found in chh. i.—xxxix. only in passages probably not written by Isaiah, and (2) those found only once in either part of the book, and therefore not as a rule distinctive of its style, he will find that not more than *six* remain. These are "*seek Jehovâh*," *Jacob*, "*house of Jacob*," "*high and lifted up*," *tôrāh* (= instruction), and a rare form of the preposition *from*. All these except the fourth are frequent in other writings. A list of seven divine titles (*ibid.* p. 254) is equally indecisive, except as regards "*the Holy One of Israel*," which is discussed above.

two writings differ. König[1] justly remarks that in this discussion special importance attaches to those slighter and less significant elements of discourse where one word might indifferently be substituted for another, so that a marked preference for any particular idiom can only be due to the literary habit of the author or his age. He instances the following cases of this kind as characteristic of the second part of Isaiah (the list is here slightly abridged and corrected in some points):

(1) *'aph* (= also, with various shades of meaning): 25 times in chh. xl.—xlviii.; never in undisputed portions of Isaiah.

(2) *bal* (negative particle): eight times in xl.—xliv.; about 15 times in late parts of i.—xxxv.; never in the genuine Isaiah.

(3) *hēn* (= behold): about 21 times; in Isaiah only xxxii. 1 (? xxiii. 13).

(4) *lĕma'an* (= in order that, for the sake of): 16 times; once in Isaiah (v. 19).

(5) *mĕ'ōd* (= very): xlvii. 9, lvi. 12, lxiv. 9, 12; in Isaiah, xxxi. 1.

(6) *pĕ'ullāh* (= work, reward): xl. 10, xlix. 4, lxi. 8, lxii. 11, lxv. 7; nowhere in Isaiah.

(7) *ẓedeḳ* (= righteousness): about 17 times; in Isaiah only i. 21, 26, xi. 4 f., xxxii. 1.

(8) *śûs, sāsôn, masôs* (= rejoice, joy): some 15 times; 3 times in Isaiah.

(9) *tōhû* (= chaos, nothingness): about 8 times; never in Isaiah.

(10) *lĕ'ôlām* (= for ever): xl. 8, xlvii. 7, li. 6, 8, lx. 21; and *tāmîd* (= continually): xlix. 16, li. 13, lii. 5, lvii. 11, lx. 11, lxii. 6, lxv. 3. Isaiah uses *lānéẓaḥ* (xxviii. 28), and *lĕ'ad* (xxx. 8).

(11) *lāmô* (an unusual suffix): xliii. 8, xliv. 7, 15 (? liii. 8).

To these should be added:

(12) *yaḥad, yaḥdāv* (= together): a peculiar pleonastic idiom illustrated by xli. 19, 20, and occurring some 15 times in chh. xl.—lxvi.

[1] *Offenbarungsbegriff des A. T.* Vol. I. p. 211 f.; *Einleitung*, p. 322.

The following is a list of more expressive words and phrases, more or less characteristic of the later chapters, and occurring either not at all or only once in the undisputed portions of Isaiah[1]:

(13) *all flesh*: xl. 5, 6, xlix. 26, lxvi. 16, 23, 24.

(14) *'ônîm* (= strength): xl. 26, 29.

(15) *'ephes* (= nothing): xl. 17, xli. 12, 29, xlv. 6, 14, xlvi. 9, xlvii. 8, 10, lii. 4, liv. 15. In Isaiah only v. 8.

(16) *'iyyîm* (= coastlands): xl. 15, xli. 1, 5, xlii. 4, 10, 12, 15, xlix. 1, li. 5, lix. 18, lx. 9, lxvi. 19. In Isaiah only the sing. *'iy*, in its proper restricted signification, xx. 6, xxiii. 2, 6.

(17) *ends* (or *end*) *of the earth*: xl. 28, xli. 5, 9, xlii. 10, xliii. 6, xlv. 22, xlviii. 20, xlix. 6, lii. 10, lxii. 11.

(18) *gâ'al* (= redeem): verb and participle are used over 20 times.

(19) *bârâ'* (= create): about 16 times; in Isaiah only iv. 5,—a doubtful passage.

(20) *choose*, *chosen* (of Israel or the Servant of Jehovah): 12 times.

(21) *lift up* (*your*) *eyes*, etc.: xl. 26, xlix. 18, li. 6, lx. 4.

(22) *ḥêphez* (= pleasure), liv. 12, lxii. 4: (= purpose), xliv. 28, xlvi. 10, xlviii. 14, liii. 10: (= business), lviii. 3, 13.

(23) *pâ'ar* (= deck) and *hithpâ'ar* (= deck oneself): xliv. 23, xlix. 3, lv. 5, lx. 7, 9, 13, 21, lxi. 3. In Isa. only x. 15.

(24) *break out* into singing: xliv. 23, xlix. 13, lii. 9, liv. 1, lv. 12.

(25) *hillêl* and *tĕhillâh* (= praise, vb. and subst.), *hithhallêl* (= exult): xli. 16, xlii. 8, 10, 12, xliii. 21, xlv. 25, xlviii. 9, lx. 6, 18, lxi. 3, 11, lxii. 7, 9, lxiii. 7, lxiv. 11 [10].

(26) *ḥâshâh* (qal and hiph. = be silent): xlii. 14, lvii. 11, lxii. 1, 6, lxiv. 12, lxv. 6.

(27) *ẓe'ĕẓâ'îm* (= offspring): xlii. 5, xliv. 3, xlviii. 19, lxi. 9, lxv. 23. Isa. only xxii. 24.

(28) *ẓâmaḥ* (= sprout): xliv. 4, xlv. 8, lv. 10, lviii. 8, lxi. 11. Note the unique metaphorical application to an event coming to pass, in xlii. 9, xliii. 19.

[1] This list and the next are for the most part abridged from the three given in Driver's *Isaiah*[2], pp. 194—199, which the reader should by all means consult.

(29) *Holy City*: xlviii. 2, lii. 1 (cf. lxiv. 10).

(30) *rāṣôn* (= favour): xlix. 8, lvi. 7, lviii. 5, lx. 7, 10, lxi. 2.

(31) *from the first* (*mērōsh*): xl. 21, xli. 4, 26, xlviii. 16.

(32) *lay to heart*: xlii. 25, xlvii. 7, lvii. 1, 11.

Still more suggestive is a list of Isaiah's characteristic expressions, not found at all in chh. xl.—lxvi. The following examples (from Driver) may be noted:

(1) *the Lord, Jehovah of Hosts*: i. 24, iii. 1, x. 16, 33, xix. 4.

(2) *'ĕlîlîm* (= nonentities, of idols): ii. 8, 18, 20, x. 11, xix 1, 3, xxxi. 7.

(3) *mirmāṣ* (= trampling): v. 5, vii. 25, x. 6, xxviii. 18.

(4) *glory* (of a nation): v. 13, viii. 7, x. 16, 18, xvi. 14, xvii. 3. 4; (of an individual), xxii. 18.

(5) *smear* (of the eyes): vi. 10, xxix. 9, xxxii. 3.

(6) *ṣikṣēk* (= incite): ix. 11, xix. 2 (nowhere else).

(7) *shĕ'ār* (= remnant): vii. 3, x. 19, 20, 21, 22, xvi. 14, xvii. 3, xxviii. 5.

(8) *final and decisive work*: x. 23, xxviii. 22.

(9) the figure of the *scourge*: x. 26, xxviii. 15, 18.

(10) *flying sāraph*: xiv. 29, xxx. 6 (nowhere else).

(11) *kabbîr* (= numerous, mighty, etc.): xvi. 14, xvii. 12, xxviii. 2. Only seven times in Job besides.

(12) *mĕbûṣāh* (= treading down): xviii. 2, 7, xxii. 5 (nowhere else).

(13) *ṣābā'* (= to war): xxix. 7, 8, xxxi. 4 (uncommon).

(14) *zérem* (= streaming rain): xxviii. 2 *bis*, xxx. 30, xxxii. 2.

(15) *briers and thorns*: v. 6, vii. 23, 24, 25, ix. 18, x. 17. Except in xxvii. 4, xxxii. 13, neither word occurs elsewhere.

(16) *miz'ār* (= a little): x. 25, xvi. 14, xxix. 17.

These illustrations must here suffice. After every reasonable allowance is made for uncertainty of authorship, possibility of interpolation, change of subject-matter, and so forth, the evidence of style is as conclusive as could be desired, and amply confirms the deduction to be drawn from the historical setting of the prophecy and its leading conceptions. The whole of the internal evidence points emphatically to the conclusion that chh. xl.—lxvi. are of a much later origin than the time of Isaiah.

It is but fair to notice in conclusion another line of argument to which importance has been attached by some scholars, viz. the alleged use by certain pre-exilic prophets of the last twenty-seven chapters of Isaiah. This is thought to be proved by a comparison of parallel passages, of which the clearest examples are: Jer. x. 1—16 with ch. xliv. 12—15, etc.; Jer. xxx. 10 f. (= Jer. xlvi. 27 f.) with ch. xliii. 1—6, etc.; Jer. xxxi. 12 with ch. lviii. 11; Jer. xxxi. 35 with ch. li. 15; Jer. xxxiii. 3 with ch. xlviii. 6; Jer. l. 2, 8 with xlvi. 1, xlviii. 20; Nah. i. 15 with lii. 7; Nah. iii. 4, 5 with xlvii. 3, 9; Nah. iii. 7 with li. 19; Zeph. ii. 15 with xlvii. 8, 10. In some of these cases the resemblance is so close as to create an irresistible impression of literary dependence, on one side or the other. In no instance, however, can it be shewn that the priority is on the side of Isa. xl. ff., the supposition that an exilic writer borrowed from his predecessors being, in itself, just as reasonable as that other prophets borrowed from him. In three of the parallels there is a presumption that the Isaianic passage is the original; these are Jer. x. 1—16, xxx. 10 f., and Nah. i. 15; but each of these passages is suspected on independent grounds of being an interpolation in the pre-exilic book where it stands. In the cases where dependence is certain or probable, but priority doubtful, the arguments advanced above would fully justify the assumption that pre-exilic writings were familiar to the author of Isaiah xl. ff., and not *vice versâ*.

We cannot pursue the subject further. The case is well summed up in the words of Dr Kirkpatrick: "if the great prophecy of Israel's redemption and glorification now included in the Book of Isaiah had come down to us as an independent and anonymous document, no reasonable doubt could have been entertained as to the time at which it was written. Internal evidence would be regarded as fixing its date with remarkable precision towards the close of the Babylonian Exile[1]." The only question, then, is whether all this evidence is neutralised by the long unbroken tradition which assigns the book to Isaiah. On what is this

[1] *Doctrine of the Prophets*[2], p. 353.

tradition based? If it could be traced back to Isaiah himself, and proved to rest on the first-hand knowledge of his contemporaries or disciples, it would undoubtedly interpose an insurmountable barrier to the acceptance of any critical arguments, however acute or forcible they might seem. But that is not the case: we have no proof, and no reason to surmise, that the tradition rests on anything else than the fact that the prophecy stands in the Canon under the name of Isaiah. How this came about we shall consider in the last chapter of the Introduction (p. lxviii f.), when we shall see that it is simply the result of a redactional operation which need not even imply a belief on the part of the editor that the work was really Isaiah's. It is therefore enough for the present to say that inasmuch as a chain is no stronger than its weakest link, a persistent tradition of 2000 years cannot invalidate the critical arguments for the late origin of the prophecy[1].

II. Out of this first stage of the controversy there emerged gradually a new problem, that, namely, of the unity of the prophecy. It has been mentioned (p. xviii f.) that in defence of Isaiah's authorship stress was laid by some critics on supposed allusions to pre-exilic conditions. It came to be realised that there was a measure of truth in this contention; and various explanations of the phenomena were put forward. Some[2] sought to reconcile them with the unity of the book by the assumption that the writer made use of pre-exilic written material; others[3] became convinced that certain portions of the later chapters are Palestinian and post-exilic. In 1892 Duhm propounded the bold yet

[1] It is scarcely necessary to rebut the objection that the traditional view is implied by the language of New Testament citation (Matt. iii. 3 and pars., viii. 17, xii. 17; Luke iv. 17; John i. 23; Acts viii. 28; Rom. x. 16, 20). In no single instance is it material to the purpose for which the quotation is made whether the author be Isaiah or a prophet of the Exile; and to say that an inspired writer might not use the current language of his time in referring to a book of Scripture without imperilling the veracity of the Spirit of revelation is to press the doctrine of inspiration to a very dangerous and unwarrantable extreme.

[2] Ewald, Dillmann, *al.*

[3] Kuenen, Cheyne, Stade, Cornill, Kosters, *al.*

illuminating solution that the whole of the third division of the book (chh. lvi.—lxvi.) was written about a century after the Exile by a prophet whom he named the Trito-Isaiah. In the assumption of a single author for all these discourses Duhm has not been generally followed; but in distinguishing them sharply from chh. xl.—lv., in assigning them wholly to the post-exilic age, and also (for the most part) in bringing down their date to about the middle of the fifth century, he has been supported by the great majority of subsequent critics. Reserving some points of detail for the following chapter (pp. xliii ff.), we give here the more general reasons which have led to the acceptance of this hypothesis.

The *historical allusions* in this part of the book point, if not unequivocally at least with a high degree of probability, to the period suggested. (1) The existence of the Temple is presupposed in ch. lvi. 7, lx. 7, lxii. 9, more clearly in lxv. 11, lxvi. 6. It might be possible to interpret the first three references of a Temple yet unbuilt, but this suggestion cannot be readily entertained with regard to the two remaining cases. If the impression that an actually existing Temple is referred to be correct, the date of the passages is fixed as later than B.C. 516 (Ezra vi. 15). (2) Ch. lvi. 8 implies that a partial gathering of exiled Israelites has taken place, and promises that others shall yet be gathered (cf. lvii. 19). None of the other allusions to a restoration of exiles (lx. 4, 8, lxvi. 20) contain anything inconsistent with this; they can all be naturally understood of the Dispersion that remained after the first return from Babylon. (3) The social conditions dealt with in the prophecy are in accordance with those which are known to have existed after the Exile. Oppression of the poor by the rich or of slaves by their masters (lviii. 3—6, 9, lix. 3 f., 13 ff.) is attested by Neh. v. and Mal. iii. 5. The description of the leaders of the community as worthless, greedy and self-indulgent (lvi. 10—12) is illustrated by the conduct of the worldly-minded priests who sought their advantage in family alliances with their half-heathen neighbours (Ezra ix. 1, 2; Neh. xiii. 4, 28), or the hireling prophets who tried to undermine the influence of Nehemiah (Neh. vi. 10—14).

(4) There are traces of that cleavage into two parties—one strict, fearing Jehovah and trembling at His word, the other lax and indifferent to all religious interests—which the book of Malachi proves to have existed in the first century after the Restoration (see ch. lvii. 1, 15, 20, lix. 4—8, 18, lxv. 8, 13 ff., lxvi. 5; and comp. Mal. iii. 5, 15—18). (5) There are repeated allusions in these chapters to a section of the population addicted to idolatrous practices of a very peculiar kind (lvii. 3—13, lxv. 1—7, 11 f., lxvi. 3 f., 17). It is an attractive suggestion of Duhm's that these passages refer to the mixed population (of Israelites, Ammonites, Arabians, etc.) which had settled in the land during the Exile, particularly the half-caste Samaritans, who had at first sought a share in the building of the Temple (Ezra iv. 1 ff.), but afterwards, on being repulsed, did their utmost to weaken the hands of the strictly religious party in Jerusalem. (6) The prophet complains that the promised redemption is delayed, and finds the explanation of the delay in the moral condition of the people (ch. lix. 1—15). Such a feeling is never expressed in the earlier part of the book (with the doubtful exception of ch. xlviii. 17—19); and it is impossible to believe that it could have arisen in the interval between the appearing of the prophet and the close of the Exile.—The inference to be naturally drawn from these historical features of the prophecy is confirmed by a certain modification of *theological standpoint*, which reveals at once indebtedness to the great prophet of the Exile, and an adaptation of his message to the circumstances of a later age (see p. lxv f.). There are also a few *phraseological* differences[1] which, along with a marked inferiority of

[1] The following is a selection from Gressmann (p. 34 f.) of characteristic expressions of chh. lvi.—lxvi. which do not (with two exceptions) occur at all in xl.—lv. (1) *'ābēl* (mourn) lvii. 18, lx. 20, lxi. 2, 3, lxvi. 10; (2) *báyith* (of the Temple) lvi. 5, 7, lxiv. 10, lxvi. 1, 20; (3) *gā'al* (defile) lix. 3, lxiii. 3; (4) *gāmal* (render: with derivatives) lxiii. 7, lix. 18, lxvi. 6; (5) *dārash* (seek: as distinct from *biḳḳēsh*) lviii. 2, lxii. 12, lxv. 1, 10 (also in lv. 6); (6) *sûs, māsôs* (rejoice, joy) 12 times (*sāsôn* in lxi. 3, but also in li. 3); (7) *shērēth* (serve) lvi. 6, lx. 7, 10, lxi. 6; (8) *shāmar* (of "keeping" commandments, etc.) lvi. 1, 2, 4, 6;

style and a tendency to literary imitation of earlier writings, strengthen the impression that chh. lvi.—lxvi. are of later authorship than xl.—lv.

The results of our discussion thus far may now be summed up:

(1) Isaiah the son of Amoz is not the author of any part of chh. xl.—lxvi.

(2) The First division of the book (chh. xl.—xlviii) was written towards the close of the Exile by an unknown contemporary prophet, who is generally called "Deutero-Isaiah."

(3) We have found no reason to question the identical authorship of the First and Second (xlix.—lv.) divisions. The affinities are so close that a distinction is improbable; and such differences as exist can be adequately explained by a change of the political situation, which will be described in the next chapter (p. xl). To Deutero-Isaiah, accordingly, we assign the whole of chh. xl.—lv., with the (possible) exception of the "Servant-poems" (see pp. 257—263), and with the usual allowance for interpolation.

(4) The Last division (lvi.—lxvi.) we regard as a collection of prophetic discourses compiled, and mostly composed, in Judea nearly a century after the Exile. We may use for this group the title "Trito-Isaiah," without committing ourselves to the opinion that the whole was written by one individual.

III.

Date and Place of Composition.—Historical Background of the Prophecies.

We have now seen that the latter part of the book of Isaiah contains prophecies extending over a period whose limits may be roughly defined as the century between

(9) *ya'an* (because) lxi. 1, lxv. 12, lxvi. 4; (10) *kĕ'al* (according to) lix. 18, lxiii. 7.

c. 540 and 440 B.C.[1] It is a period whose history has been

[1] Canon Kennett, in his Schweich Lectures on *The Composition of the Book of Isaiah* (1910), assigns the whole of sections B (xlix.—lv.) and C (lvi.—lxvi.), as well as a large part of A (xl.—xlviii.) to the second century B.C. If there were any probability of this view being right it would have been necessary to extend the following historical survey to the time of the Maccabees. But Dr Kennett's researches are guided by a critical canon which, to the present writer at least, seems misleading and unworkable. "It is necessary," he says (p. 4), "to enquire with reference to each section or fragment which literary criticism declares to be homogeneous, at what period *every one of its phrases* (elsewhere, 'every translatable phrase') *would have a clear meaning*"; and if we can find one such period we need go no further; for history so seldom repeats itself that if one situation explains all the allusions of a passage we may be practically certain that there will not be another (p. 5). It is impossible here to examine all the implications or detailed applications of this principle as used by Dr Kennett. But if space allowed, it could be shewn (1) that it is only by a considerable exercise of historical imagination that Kennett succeeds in explaining many translatable phrases in Deutero- and Trito-Isaiah from the circumstances of the Greek period. This of course is quite legitimate; only, it is a right which must be exercised impartially with regard to every situation which presents a partial correspondence with the allusions of the writings in question For (2), although history never repeats itself exactly, it not unfrequently throws up situations so closely parallel in their main features that they would serve equally well as the background of a given document. If there are rivers in Monmouth there are also rivers in Macedon; and as a matter of fact there are remarkable resemblances between the religious conditions of the second century and those of the fifth. Hence only allusions explicable by the circumstances of the second century, but *not* by those of the fifth, really count as evidence in favour of the former date. There are no such allusions. (3) Dr Kennett's method of breaking up a passage into minute "homogeneous" portions obviously deprives his argument of all force except as regards the particular verses to which he can find parallels in the second century. It has to be considered, however, whether there is not a unity of spirit pervading whole groups of discourses which more than outweighs the presumption raised by particular coincidences with what is known of the Greek period. Thus it may be true that most, if not all, of the idolatrous practices denounced in ch. lxv. are to be found on Greek soil (p. 57); but so long as they are not shewn to be peculiar to Greek soil in the second century, we must give weight to the fact that the general tone of the chapter is not that of a writer overwhelmed by the novelties

in some points illuminated by recent discoveries and criticism; and a fuller knowledge of the circumstances throws valuable light on several features of the prophecies. The subject will here be dealt with briefly under three heads.

I. ISRAEL IN EXILE. The allusions in chh. xl.—lv. shew clearly that at the time when the first two divisions of the book were written the people were in exile, but on the eve of deliverance. Jerusalem has undergone a term of hard servitude on account of her sins, but it has now expired; her punishment has been more than adequate to her offences (xl. 2). Israel is a people robbed and spoiled, snared in holes and hid in prison-houses (xlii. 22); the captive crouches in the dungeon (li. 14); the people are repeatedly spoken of as prisoners or bound (xlii. 7, xlix. 9). Such expressions are no doubt largely metaphorical, but the metaphors can denote nothing but a national captivity. The oppressing power is Babylon, the imperial city, still called "mistress of kingdoms" (xlvii. 5), who has laid her yoke very heavily on the aged (*v.* 6). She has said to Israel, "Bow down that

of the Hellenising movement, but rather one of despairing protest against long-standing and inveterate abuses (see *vv.* 2 and 7). And there are long sections of the book (e.g. xlix.—lii., liv., lv., lviii., lix.) which Kennett makes no attempt to connect with the Greek age, and for which indeed a Maccabean background is utterly unsuitable. (4) It is arbitrary criticism to cut out just those small sections which are demonstrably older than the second century and assume that all that remains is of that date. Thus while ch. lxi. is assigned to the second century, *vv.* 1—3 are detached from their context, and explained as a soliloquy put into the mouth of Cyrus by a contemporary prophet (p. 31), because they happen to be quoted by Ben Sira early in the century (p. 40). Again, a Maccabean date for ch. lvii. can only be maintained by the excision of one verse (*v.* 5) whose allusion to child-sacrifice is altogether irreconcileable with all we know of religion in Palestine in that century, and is accordingly pronounced an interpolation from another, probably much older, prophecy (p. 56). (5) The very late date (B.C. 141) assigned to some passages (see pp. 69 ff.) conflicts with external evidence as to the canonical position of the book and its translation into Greek (see below, p. lxxii *n.*). We therefore dissent from Dr Kennett's conclusions, not because they are "wild" or "sceptical," but simply as unproved and improbable. (His view of the Servant-poems is dealt with in another connexion (p. 272 f.).)

we may go over," and caused her to make her back as the ground and as the street to them that go over (li. 23); and it is from Babylon that the exiles are summoned to make good their escape (xlviii. 20, cf. lii. 11 f.). Meanwhile Palestine is a waste and ruined land (xliv. 26, xlix. 8, 19, li. 3, lii. 9, liv. 3); Jerusalem is frequently likened to a widowed and bereaved mother mourning the loss of her children, though now comforted with the promise of their restoration (xlix. 14 ff., li. 17 ff., lii. 1 f., liv.).

In the passages cited above the Captivity is consistently represented as a cruel and galling bondage; and it has been thought by some critics that this betrays the writer's ignorance of the actual condition of his fellow-countrymen in Babylonia, and proves that he must have lived and written at a distance from them. The only ground for this suspicion is that the lot of the first exiles, carried away in 597, was if not an enviable at least a tolerable one, as we learn from Jer. xxix. and many references in the book of Ezekiel. But this really affords no precedent for the treatment likely to have been meted out towards the end of the Exile to the victims of the deportation *en masse* which followed the siege and destruction of Jerusalem in 586. We know very little of the Assyrian or Babylonian policy in dealing with captives of war. It appears to have been customary in some cases to settle them as tenants on the crown-lands, where they were practically on the same footing as the corresponding grade of the native population; and this more lenient measure may have been applied to the better class Jews who went into exile with Jehoiachin. But we also read on the monuments of captives being put to forced labour in the construction of temples and other public buildings. Both Nebuchadnezzar and Nabonidus were great builders; and therefore there is nothing improbable in the suggestion that large numbers of Jews in Babylonia were subjected to this harsh service, in which all distinctions of age and rank were ignored (see xlvii. 6), or that others languished in slavery and imprisonment. It would be rash, at all events, to dismiss the gloomy picture presented in the pages of II Isaiah as the morbid imagination

of a man unacquainted with the circumstances of those whom he addressed[1].

II. The Career of Cyrus. The references to Cyrus are confined, as we have seen, to chh. xl.—xlviii.; but they are so definite that we can fix almost to a year the time to which this section of the book belongs. Cyrus is mentioned as one already well known as a conqueror, and one whose brilliant victories have sent a thrill of excitement through the world. He is spoken of as having been "raised up from the east" (xli. 2, 25; cf. xliv. 11), or "from the north" (xli. 25), as one whom "victory attends at every step" (see on xli. 2), who "comes upon rulers as upon mortar, and as the potter treadeth clay" (xli. 25), who "pursues them and passes on in safety," whose movements are so rapid that he appears not to "touch the path with his feet" (xli. 2, 3). On the other hand, the capture of Babylon is still in the future. Cyrus has not yet reached the climax of his success; "the doors of brass and the bolts of iron" have still to be broken before him; "treasures of darkness, the hidden riches of secret places" are still to be given to him (xlv. 2, 3). It is he who "*shall* execute Jehovah's purpose on Babylon" (xlviii. 14), who "*shall* rebuild My city and let My exiles go free" (xlv. 13; cf. xliv. 28). The standpoint of the prophecy, therefore, is between the appearing of Cyrus as a conqueror of kingdoms and his victory over the Babylonian Empire.

The chief events in the history of Cyrus are these. In 558 B.C. he succeeded to the throne of Anzan (a province of Elam) as the "little vassal" of Astyages king of the Medes. How an Elamite province came to be ruled by a Persian dynasty we can only conjecture; but it is quite certain from Cyrus's own inscriptions that he and his three predecessors on the throne of Anzan (Teispes, Cyrus I, and Cambyses I) were of pure Persian descent, and Zoroastrians in religion. The first great achievement of Cyrus was his

[1] For further information on this subject the reader may be referred to a monograph by Klamroth: *Die jüdischen Exulanten in Babylonien* (1912), pp. 30 ff., which gives a useful, though not very decisive, summary of the evidence.

successful revolt against his overlord Astyages (553—550), which ended with the defeat and capture of Astyages and the sack of the Median capital Ecbatana. The next few years were occupied in consolidating his new empire, whose boundary extended westward to the border of Lydia in Asia Minor. Alarmed by the rise of this rival power, Nabonidus of Babylon (king since 556) entered into an alliance with Lydia, Egypt and Sparta to preserve the balance of power in Asia. Before they could unite their forces Cyrus struck with characteristic promptitude and energy at Crœsus of Lydia; and after two bloody battles the Lydian capital Sardis with its fabulous treasures fell into his hands. In the same year (546) he invaded Babylonian territory; but here a gap in the Chronicle of Nabonidus cuts off our only source of information. Where it resumes in 539 the armies of Cyrus have penetrated Akkad (Northern Babylonia), from whose cities Nabonidus had just transported to Babylon the images of the local deities, to the indignation of the inhabitants. On the 14th day of the month Tammuz (June—July), after a pitched battle on the river Nizallat, Sippar opened its gates to the conqueror; and on the 16th Gobryas, the general of Cyrus, took unopposed possession of Babylon. Four months later (3rd of Marcheswan) Cyrus himself made his entry into the city, and at once initiated a policy of toleration and clemency which completely reconciled the inhabitants, and especially the priesthood, to his rule. He reinstated in their ancient shrines the images of the gods which had been carried away by Nabonidus, and restored the population of many desolate cities to their homes. The most surprising fact is that he, although a Zoroastrian, allowed himself to be proclaimed as a devoted worshipper and favourite of Marduk, Bel, and Nebo, the gods of Babylon. The document in which he assumes this character was no doubt drawn up by the priests of Babylon, whose interest it was to ascribe the victories of Cyrus to the favour of their own deities, and who were besides incensed by the sacrilegious policy of Nabonidus. But that Cyrus sanctioned this use of his name proves that he was not the religious reformer of

II Isaiah's imagination, who was to abolish idolatry and confess the sole deity of Jehovah. After some time spent in arranging affairs of administration Cyrus left Babylon, handing over (it would seem) the government of the newly acquired province to his son Cambyses.

Date of Composition of chh. xl.—xlviii. It is quite clear from these dates that the publication of the first division of the book falls certainly between 550 and 539, and almost certainly after 546. For it must have been the capture of Sardis and destruction of the empire of Crœsus that first caused the world-wide consternation so graphically described in xli. 1 ff. Is it possible to arrive at a still nearer determination? Sellin has tried to shew that the prophecies were issued during Cyrus's last campaign against Babylon, and actually within a few weeks of the occupation of the city. His argument is too precarious to command confident assent; but there are some slight indications which invest his conclusion with a certain approximate probability. The word ויאת, "and he has come," in xli. 25, might no doubt apply to the first attack of Cyrus in 546, but it becomes much more impressive if it means "he has come to stay": i.e. has commenced his final and victorious march to the conquest of Babylon. Again, the "new thing" which the prophet has to announce, viz. the miraculous exodus of Israel from Babylon, is spoken of in xliii. 19 as so imminent that even the exiles might perceive it "sprouting": this could hardly be said while the issue of Cyrus's enterprise was so doubtful as it must have been in 546. Once more, it seems probable that in xlvi. 1 ff. we have an allusion to the transportation of the gods ordered by Nabonidus in the early part of 539. The evidence does not amount to much; but in the absence of anything pointing to an opposite conclusion it may suffice to establish a presumption that some at least of these prophecies were uttered in the exciting year when the Persian army was advancing, and the Babylonian Empire was tottering to its fall.

Place of Composition. That this section was written in Babylonia has always been the judgement of the great majority of scholars, and the probabilities are overwhelm-

ingly in favour of this opinion. The writer is at home in Babylon. He shews a familiarity with Babylonian idolatry, astrology and magic greater than that of any Old Testament writer who had not lived there. Still more significant are the unmistakeable traces of Babylonian influence on his style. While we cannot accept all the inferences that Gressmann and Sellin have drawn from his use of the conventional semi-mythological "court-style" of Babylon, the fact that his writing is deeply tinged by it seems clearly established; and this can be said of no other prophet. But the fundamental objection to all theories of non-Babylonian authorship is that they sever the close links that evidently unite the prophet with his audience. It is impossible to think of him as a mere *littérateur*, composing addresses to an imaginary audience which his words were never to reach. His communication with the exiles is not only close but *continuous*: his message is not delivered all at once but in instalments, adapted to the fluctuations of hope and fear, of enthusiasm and despondency, which agitated the Jewish community at that time. A series of anonymous broadsides or fly-sheets, issued in rapid succession to be circulated among the exiles or read in their synagogues, is perhaps the best description that has ever been given of the contents of chh. xl.—xlviii. And this implies that the prophet lived among them or near them, and was intimately acquainted with the varied emotions and anticipations which distracted their thoughts. Putting these indications together, we venture to add the conjecture that he was an educated Jew, initiated in the "learning and tongue of the Chaldeans"—perhaps a court official like Daniel or Nehemiah—to whom the word of the Lord had come with a great message of hope for his nation; but who was compelled by his position, and by fear of the Babylonian censorship, to adopt the veil of anonymity which has left his name a mystery to all succeeding ages[1].

[1] The alternative theories of Egyptian (Bunsen, Ewald, Hölscher) or Phœnician authorship (Duhm) rest on nothing more substantial than the reference to Mesopotamia as the "ends of the earth" (see on xli. 9), or the writer's interest in the Mediterranea

Date and Place of chh. xlix.—lv. It is much more difficult to form a distinct idea of the circumstances in which the discourses of this section were composed or published. We have seen (p. xii f.) that they are almost certainly the work of Deutero-Isaiah; but there are signs that the situation is not in all respects identical with that of chh. xl.—xlviii. The sudden cessation of references to Cyrus and the fall of Babylon suggests that this part of the prophet's forecast had already been fulfilled: an impression which is perhaps confirmed by li. 13. On the other hand the actual emancipation of Israel is still in the future (xlix. 8, 9, li. 14, lii. 11 f., lv. 12). The question therefore arises whether there was a sufficient interval of time between the conquest of Babylon and the release of the captives to admit of the issue of a new series of prophecies, and whether there were other obstacles to be overcome besides the coercion of the Babylonian government. It is not possible to answer that question decidedly; but several considerations make it probable that the Captivity did not (as was formerly supposed) terminate immediately and almost automatically with the fall of Babylon. The inscription in which Cyrus describes his entry into Babylon records the restoration of certain peoples to their homes, but it says nothing either of a general edict of emancipation or of a special decree in favour of the Jews[1]. The whole policy of Cyrus—his friendly attitude

coastlands (אִיִּים), or perilous identifications of the name Sinim in xlix. 12 with Pelusium (Ewald) or a plaçe in Phœnicia (Duhm). The idea that the prophecy was written from Jerusalem is equally destitute of foundation, and would probably never have been put forward but for impressions derived from the later sections of the book (see below). Jerusalem is but twice mentioned (in xl.—xlviii.) as the distant ideal centre and goal of the writer's hopes for the nation (xl. 9, xli. 27); and allusions to Palestinian agriculture or social life are, so far as we can judge, conspicuous by their absence.

[1] In line 11 of the inscription (of which a translation is given by Whitehouse, *Century Bible*, II. p. 342 f.) the words occur "Marduk...permitted the return of the entirety of all lands"; but the connexion is obscure. The sentence seems rather to mean that people from all quarters were permitted to return *to* the cities captured by Cyrus in Northern Babylonia. At all

to the native population, his compact with the priesthood, and his ostentatious patronage of the national religion—is consistent with the supposition that his arrival wrought no immediate change in the status of the Jewish colony. It is significant in this connexion that according to Ezra vi. 1 f. the edict for the rebuilding of the Temple was preserved, not in Babylon as had been expected, but in the archives of Ecbatana; the natural inference being that it was not issued by Cyrus during his residence in Babylon but at a later time from the Median capital. It is therefore quite credible at least that several months elapsed, and many difficulties had to be surmounted, before the case of the Jewish exiles obtained a favourable hearing from the Persian authorities. And this seems on the whole the theory which best accounts for the second collection of Deutero-Isaianic prophecies[1]. It is not improbable that the occasion of the short oracle lii. 9—11 (cf. "ye that bear the vessels of the Lord") was the restoration of the Temple vessels, and the departure of the first band of returning exiles under Sheshbazzar, as ordered by the rescript of Cyrus (Ezra vi. 5, v. 14 f.). If this happened some months after the victory of Cyrus, the assumption that chh. xlix.—lv. were written in the interval presents no difficulty; and it enables us to understand the elimination of the political element from the prophet's outlook, the urgency of his appeal to individual Israelites, and the concentration of his thoughts on the future glory of Jerusalem, and other features of the discourses which appear to indicate a more advanced situation than we have in chh. xl.—xlviii.[2]

events in the passage dealing with the restoration of exiled populations *after* the entry into Babylon (ll. 31 ff.), only definite cities (of Assyria and Babylonia?) are mentioned; and of course Jerusalem is not among them.

[1] See Sellin, *Studien*, I. pp. 172 ff.

[2] The view of a good many recent writers, that chh. xlix.—lv. were composed in Jerusalem *after* the first return from the Exile, is of course consistent with the authorship of II Isaiah, since it is extremely likely that that prophet would be among the first to take advantage of the permission to return, at whatever time

III. THE RESTORATION. *Date of chh. lvi.—lxvi.* The prophecies of Deutero-Isaiah had their historic fulfilment in the Return of the Jews from exile, and the re-institution of the worship of Jehovah at Jerusalem. It was a fulfilment shorn of the supernatural glories in which his fervid imagination had sought to express the religious significance of the event. There was no miraculous highway through the desert, no imposing demonstration of Jehovah's might, and no conversion of the heathen world to the true religion. A small and slowly increasing Jewish community settled in and around the ruins of Jerusalem, with its Temple still unbuilt and its city unwalled, was all that for many years represented to the eye of sense the prophet's glowing visions of latter-day glory. It is a remarkable tribute to the power of faith which survived in the community that II Isaiah had successors, who preserved his writings and nobly upheld the ideals he had revealed; and that once and again these ideals laid hold of the mind of the people and inspired them to new efforts to prepare for the final salvation. The actual history of the time is in many points obscure, and the attempt to reconstruct it has given rise to critical theories which it is quite impossible to discuss here. The following sketch embodies conclusions to which the majority of

it was granted. But the theory fails to do justice to the salient features of the prophecies. (1) The references to the deliverance as still future cannot *all* be naturally explained by the fact that the restoration was only partial, and that a number of Jews were still in exile both in Babylon and in other parts of the world (xlix. 12). (2) The ideal pictures of Jerusalem are not such as we should expect from a writer in contact with the concrete realities of life in a ruined and desolate city: the prophet "views the Jerusalem community through a haze" (Box), or rather he depicts in imagination a community which has as yet no real existence.—The expression "from thence" in lii. 11, which appears to imply a residence elsewhere than in Babylon, is a difficulty: it may perhaps be explained as an ideal standpoint, determined by the summons of the angelic "watchers" (*v.* 8) echoed back from Jerusalem to Babylonia. It would in any case be balanced by the "here" of lii. 5, if the genuineness of that passage were beyond suspicion.

scholars still adhere, and does not depart very widely from the traditional view[1].

The edict of emancipation referred to on p. xl was promulgated in the first year of Cyrus (B.C. 538). It authorised the rebuilding of the Temple and the restoration of the sacred vessels taken away by Nebuchadnezzar in 586; and its execution was entrusted to one named Sheshbazzar (Ezra vi. 1—5, v. 13—16). We may take it as quite certain that the decree was carried out, that a company of exiles returned with Sheshbazzar, that they set about restoring the sanctuary, and that the work was stopped by the opposition and intrigues of the Samaritans. After an interval of 17 years the building of the Temple was resumed in the second year of Darius I (520) under the influence of

[1] The tendency of these speculations has been to undermine confidence in the historicity of the Chronicler's representation of the course of events contained in the books of Ezra and Nehemiah as arranged and edited by him. The chief questions at issue have been these three: (1) Whether the foundation of the Temple was really laid in the second year after the Return (Ezra iii. 8 ff.), or not till the second year of Darius I (Hag., Zech.)—a point first raised by Schrader in 1867. It has little importance for our present purpose. (2) Whether there was any return at all in the reign of Cyrus. This question was elaborately and ably argued to a negative conclusion by the Dutch critic Kosters in 1893. His theory has been vigorously opposed (among others) by Wellhausen on general historical grounds, and by Meyer in a judicious and (it would seem) successful vindication of the genuineness of the official documents cited in the Aramaic source Ezra iv.—vi. For a criticism of Kosters the English reader may be referred to Sir G. A. Smith's *Book of the Twelve Prophets*, Vol. II. pp. 204 ff. (3) Whether the mission of Ezra took place in the 7th year of Artaxerxes I (458), thus *preceding* that of Nehemiah (Ezra vii. 7), or *during* the governorship of Nehemiah, or even as late as the reign of Artaxerxes II, which commenced in 404. This question also we could afford to pass over in silence for all it has to do with our present subject; but most critics accept the Chronicler's arrangement, and the evidence that Ezra and Nehemiah were in Jerusalem together is not easily disposed of.—The statement given above proceeds on the belief that the narrative of the Chronicler in the book of Ezra rests on tradition and is *in the main* reliable, although he exaggerates the extent of the first return, and in details has fallen into some natural misconceptions.

the prophets Haggai and Zechariah; and the work was carried forward with such zeal that it was finished on the 3rd day of Adar (March) in 516 (Ezra vi. 15). There was at this time a remarkable revival of Messianic expectations which centred on the person of Zerubbabel, a prince of the Davidic house who held the office of governor under the Persian king. How these hopes were blighted we do not certainly know. The history of the next 60 years is a complete blank; and when the curtain is again raised we find a state of religious apathy and social disorder, and a readiness to intermingle with the surrounding half-heathen population which called forth the sombre prophecy of Malachi and the reforming activity of Ezra and Nehemiah. If the arrival of Ezra, with the law of his God in his hand (vii. 14), be rightly dated in 458, his attempt to introduce the law and to deal with the evil of mixed marriages must have failed completely. But in 445 Nehemiah came to Jerusalem armed with the authority of a Persian governor, and bearing a commission to repair the fortifications of the city. This task was accomplished within the short space of fifty-two days; and then at last the mission of Ezra was crowned with success by the solemn league and covenant in which the people pledged themselves to the observance of the revised code of law which he had brought with him from Babylon thirteen years before (Neh. viii.—x.).

It remains for us to consider to what part of this very obscure century the Trito-Isaianic prophecies belong. Duhm, the first scholar to mark them off as a separate group, assigned them to a single writer living towards the end of the period we have sketched, shortly before the canonisation of the Law. The main arguments in support of this view are those stated on p. xxix f.; and in so far as they go to prove a post-exilic origin their cogency is now almost universally admitted. But as regards the unity of authorship, and the particular period within the post-exilic age when the prophecies were written, Duhm's conclusions have not been generally accepted. Several of those who agree with him most nearly take exception to his dating of ch. lxiii. 7—lxiv. 11 at a time which makes it necessary to assume an

unrecorded destruction of the second Temple by the Samaritans in order to account for the allusions of the passage (see p. 219 f.). The most probable opinion is that this prayer was written before the building of Zerubbabel's Temple in 520—516; and the consequence is that we must either abandon the unity of Trito-Isaiah or else bring back the whole of these prophecies to the period between 537 and 520. The latter hypothesis has been advocated by Ley and Sellin, with the suggestion that the author may have been Deutero-Isaiah himself, who had settled in Jerusalem and continued his ministry of consolation by adapting his earlier ideals to the changed circumstances in which the returned exiles found themselves. This would be a welcome simplification of the problem of authorship if it could be accepted with due regard to all the facts of the case. But it is improbable that the whole of these chapters originated at so early a date. The social conditions indicated in chh. lvi.—lix., lxv., lxvi., and the atmosphere of depression and weariness which pervades that section of the book, give the impression that a longer experience of hard times in Palestine is presupposed than the 17 years that followed the first return: the tone resembles the book of Malachi rather than ch. lxiii. 7 ff. Further, the existence of the Temple is assumed, as we have seen, in many of the prophecies (p. xxix). A crucial test is the explanation of lxvi. 1—5. If this was written before 520, it must be a protest against the building of the Temple at Jerusalem, and it is so explained not only by Sellin but also by Ley and Gressmann. But that any voice should have been raised against the execution of the decree of Cyrus in 537 is hard to believe, and it is equally incredible that in 520 a prophet should have been in opposition to Haggai and Zechariah, especially a prophet like Trito-Isaiah who sets the highest value on the existence of the sanctuary[1]. Duhm's explana-

[1] Sellin's answer, that what the prophet vetoes is not the building of the Temple in itself but only its erection as a joint enterprise of Jews and Samaritans, does not seem to meet the difficulty. There is no hint of such a distinction in the passage, and we have no evidence of any desire of the Samaritans to share

tion is that the verses are a polemic against the Samaritan scheme of building a *rival* temple to that of Jerusalem; and that is a project which could not have taken shape much earlier than the time of Nehemiah, if indeed it was not a direct result of the rigorous policy of exclusion which he enforced against the Samaritans and their allies among the Jews. This theory may not be free from objection, but it seems much more tenable than the opinion that the erection of the Jewish Temple is deprecated (see pp. 244 ff.). The general conclusion to which we are led is that, while many of the prophecies in chh. lvi.—lxvi. might be assigned to almost any part of the first century after the Exile, the bulk of them belong to the close of that period; but that the variety of subject-matter and the difference of standpoint are so great that they cannot all be referred to the same historical situation, or regarded as the work of a single author.

IV.

Religious Conceptions of Deutero- [and Trito-] Isaiah.

The central idea of Deutero-Isaiah's message is the revelation in history of Jehovah's glory in the redemption of His people from exile, and the establishment of His universal reign on the earth (xl. 5; cf. xlii. 10 ff., xliv. 23, xlix. 26, li. 4, lii. 7, etc., etc.). Although his mind moves more in the region of theological conceptions than is the case with the pre-exilic prophets, he is yet like them before all things a prophet; i.e. an interpreter of Jehovah's purpose in the great events of his time. He is the first prophet to whom the divine purpose wears an immediately gracious aspect towards Israel. His forerunners had looked on the world-power as the instrument of Jehovah's wrath (Isa. x. 5), and had anticipated a happy issue only as an ulterior step after judgement had done its purifying work. But to the

in the work after their rebuff in 537. The idea that they were animated by a persistent wish for a joint sanctuary, along with an equally determined opposition to the restoration of the city walls, is an unnatural one, and is unsupported by any proof.

writer of these chapters the judgement is virtually past, the hostile world-power is as good as crushed already, and the final salvation is nigh, even at the door. Towards this imminent intervention of God in the world's history all the lines of Deutero-Isaiah's thinking converge; and our attention must be first directed to the manner in which he conceives the redemptive purpose of Jehovah as about to be realised.

I. The Idea of Salvation. The prophet's notion of salvation is a somewhat complex one. It resolves itself first of all into two parts: on the one hand an external deliverance and exaltation of Israel, followed by the collapse of heathenism; and on the other an inward spiritual transformation of the national character, fitting Israel for its high destiny as the source of religious light to the world. Each of these again is presented in two aspects, according as it is conceived as the direct act of God, or as effected by intermediate instrumentality.

1. The national restoration and glorification, then, is the first and fundamental object of anticipation to II Isaiah; and this is clearly represented in the Prologue (xl. 1—11) as a miraculous process, culminating in the triumphal march of Jehovah through the desert at the head of His ransomed people. The significance of the event is universal: "the glory of the Lord shall be revealed, and all flesh shall see it" (*v.* 5). This conception appears again and again throughout the prophecy (see xli. 18 ff., xlii. 15 f., xliii. 19 ff., xlviii. 20 f.; xlix. 10 f., 22, li. 9), which ends as it began with the picture of Jehovah's return to Zion (lii. 7—10), guiding and guarding His redeemed (lii. 12), through a wilderness transformed into a garden of the Lord (lv. 11 f.). It is to mistake the prophet's meaning to resolve this language wholly into metaphor. The image of the desert highway and the march along it is too persistent a feature to be explained as a mere symbol for the removal of material or spiritual obstacles to the introduction of the kingdom of God. An element of symbolism is no doubt present, and it is always difficult to draw the line between the literal and the figurative in the prophets; but that in this case

the prophet expected the symbol to be materialised may be regarded as certain. The important point is that the expectation of deliverance by a supernatural operation of divine power enters as one element into the prophet's view of salvation; and indeed so far as the historical redemption is concerned, it is his most vital and permanent conviction.

But there is another side of the conception. The emancipation of Israel and its consequences for humanity are also conceived as wrought out in the political sphere through human agency. In Cyrus Jehovah has raised up the instrument for the execution of His purpose. The glamour which surrounds this great hero of antiquity is reflected in the pages of II Isaiah. To him Cyrus is no ordinary leader or conqueror; he is invested with characters almost mythical, and honoured with titles the most exalted an Israelite could employ. He is Jehovah's Friend (Shepherd? xliv. 28), nay His Messiah (xlv. 1), a name bestowed on no other foreign potentate. His career is the mid-current of contemporary history, the point at which Jehovah the God of history is most conspicuously at work, and His purpose is most clearly discerned. Jehovah has called him, roused him up, upholds him by His right hand, leads him on from victory to victory, causing all opposition to melt away before him (xli. 1 ff., 25 ff., xliv. 28—xlv. 7). He is the ravenous bird from the east, swooping down on the decaying Babylonian Empire (xlvi. 11); the one whom Jehovah loves who shall perform His pleasure on Babylon and the seed of the Chaldeans (xlviii. 14). And all this is for "Jacob my servant's sake, and Israel my chosen" (xlv. 4). This Cyrus, whose achievements have excited world-wide interest and consternation, is the destined deliverer of Israel. Though now ignorant of the true God, he will yet learn from verified predictions that He and no other had called him from the beginning and made his way prosperous. Acknowledging the God of Israel as the one God and Saviour, he will set His people free; and his further conquests, extending to the remotest nations, will convince the world that no divine being exists save Jehovah, and the heathen will renounce their idolatries and find

salvation in the knowledge of the one living and true God (xlv.). We have seen that this line of thought is confined to the first division of the book (xl.—xlviii.), and also that the actual results of the victory of Cyrus fell far short of the programme sketched in advance by the prophet. His effective *rôle* in fact ended with the conquest of Babylon, the release of the captives, and the decree for the rebuilding of the Temple (xliv. 28). Accordingly in the second division (xlix.—lv.) the figure of Cyrus disappears entirely from the prophet's outlook; and he falls back on his immoveable faith in the "arm of the Lord" (li. 9; cf. lii. 10, li. 5) as the only power that could effect the redemption of Israel, and cause the salvation of God to be known to the ends of the earth.

2. But this is not the whole (as has been suggested by some writers) of Deutero-Isaiah's doctrine of salvation. The political restoration of Israel is the manifestation of a new relation between the people and Jehovah, which implies a renewal of the heart and life of the nation. This again is conceived in two ways: partly as the sovereign act of divine grace, partly as the work of the Servant of Jehovah. The former point of view continues the teaching of Jeremiah and Ezekiel; the latter is peculiar to II Isaiah (and indeed to the Servant-passages in the book), and is his unique contribution to the theology of the Old Testament. (*a*) As the author of this spiritual redemption Jehovah has sought to purify His people by the discipline of the Exile (xlviii. 9—11; cf. xlii. 24 f.); He offers to the nation and to individuals free forgiveness (xliv. 22, lv. 6 f.); calling them to repentance because His salvation is near (xliv. 22, xlvi. 12 f.); He pours out His spirit on them (xliv. 3), and creates a people whose children are all taught of God (liv. 13); the motive of this divine initiative being regard for His own honour and the holiness of His name (lii. 5, xliii. 25, xlviii. 9—11). To call this view "theocentric[1]" is harmless enough; but to argue that it excludes the "anthropocentric" idea (*b*) developed in the Servant-passages, according to which salvation is mediated by the

[1] Laue.

work of the Servant of Jehovah, is to use words as counters instead of symbols of thought. Not to raise at present the question who the Servant is (see pp. lix ff.), he is certainly the bearer of a world-mission to extend the true religion to the heathen (xlii. 1 ff.). It is not a fair rendering of the prophet's conception to reduce this function to the mere object-lesson given to the world in the marvel of Israel's exaltation. The Servant, whoever he may be, is not a passive figure in this process, but is the conscious, active, indefatigable worker for the conversion of the world (xlix. 1 ff.). But further, it seems clear that the Servant has a work to do for Israel as well as for mankind. His vocation is to restore Israel to Jehovah (xlix. 5, 6), to open blind eyes and bring prisoners out of the prison-house (xlii. 7), to witness to the truth amidst obloquy and persecution (l. 4 ff.), and by his vicarious suffering and death to make atonement for the sin of his people and bring them to repentance (liii.). What kind of activity is here indicated is the enigma of the book: it depends on the idea of the Servant himself—whether he be an individual man, or the people of Israel, or a section of the people, or the future Messiah. These questions we must reserve for fuller consideration; but meanwhile we may so far anticipate as to hold that the work of the Servant is included in the prophet's scheme of redemption. The excision of the Servant-poems from the book (see p. 258 f.) would create a strange anomaly in the prophetic literature; for there is surely no other instance in which a writer of the highest originality is indebted to an interpolator for the most profound conception in the discourses attributed to him. Many things are possible in the domain of criticism, but a theory which involves this consequence is to be suspected of some narrowness or error.

This many-sided idea of salvation, then, is the germ of the prophet's hope for the future, and the basis of his message of consolation. But his fellow-exiles were not in a mood to be easily cheered. References to their state of mind are frequent, but nowhere do we find any indication of an enthusiastic response to the prophet's joyful

proclamation. When Jehovah came there was no man, when He called there was none to answer (ch. l. 2). Among them were some who rejected the message and took exception in particular to the designation of Cyrus as the chosen instrument of Israel's release (xlv. 9—13). But the prevalent mood was one of utter weariness and despondency. Israel said, "My way is hid from Jehovah, and my right passes from my God" (xl. 27; xlix. 14). Dismayed by the might of Babylon, and fearing continually because of the oppressor (li. 13), confronted on every hand by the monuments of a vast system of idolatry, the exiles had given way to gloomy thoughts and doubts of the power or willingness of Jehovah to redeem. To counteract this despairing mood something more was needed than a bare announcement of deliverance. The first requisite was to *revive their consciousness of God*, to impress them with a sense of His infinite power and resources, and the immutability of His word; and to this task the writer addresses himself with all the impassioned and persuasive eloquence of which he is an unrivalled master.

II. JEHOVAH, THE GOD OF ISRAEL. The prophet's doctrine of God is, accordingly, the fundamental element of his teaching. The book, it has been well said, "is a structure based upon and built out of the Monotheistic conception, the idea that Jehovah, God of Israel, is the true and only God[1]." The author does not differ from earlier prophets in being a monotheist, but he differs remarkably in this that he inculcates the principle almost as an abstract truth of religion, and strives to bring it home to the reason and imagination of his readers. It is perhaps not strictly accurate to say that he sets himself to *prove* any positive truth about Jehovah, although some passages read to us like demonstrations. The existence of Jehovah is assumed, as are also the facts that He is the Creator of the universe and the Disposer of the events of history; and what is built on these assumptions is an attempt to elevate and purify the conceptions of the Israelites and convey to them

[1] A. B. Davidson, *Expositor*, Aug. 1883, p. 85.

some worthy idea of what deity involves. If anything is made a matter of demonstration, it is the negative conclusion that the idols are not gods, that their helplessness in the face of the facts of history shews them to lack the attributes of deity, that in short, as there is room for only one God, the God of Israel has alone made good His right to be so regarded.

The prophet's conceptions of what God is in Himself are most fully set forth in the meditation which immediately follows the Prologue (ch. xl. 12—26). The chief thought is contained in the repeated question, "To whom will ye liken God?" (*vv.* 18, 25). It is the *incomparableness* of Jehovah which the writer seeks to expound and illustrate. This is enforced first of all by an appeal to the works of creation. What sort of Being must He be who "measured the waters in the hollow of His hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance"? (*v.* 12). "Lift up your eyes on high and see! Who hath created these [the starry host]? bringing out their host by number, calling them all by name; because of Him who is great in might and strong in power not one is missing" (*v.* 26). In comparison with such a Being, how insignificant and inappreciable is every form of finite existence! He "sitteth over the circle of the earth and the inhabitants thereof are as grasshoppers" (*v.* 22); "the nations are as a drop from the bucket, and are counted as the small dust of the balance" (*v.* 15). His purposes in history cannot be thwarted by any political combinations, however powerful; for He "bringeth princes to nothing, and maketh the judges of the earth as vanity; hardly have they been planted; hardly have they been sown;...when He bloweth upon them and they wither, and the whirlwind taketh them away as stubble" (*vv.* 23 f.). And if men, singly and collectively, are thus helpless before Him, what shall be thought of those so-called gods which are the work of men's hands? The idol is sufficiently discredited by a description of the process of its manufacture (*vv.* 18—20); it is not merely a "nonentity" (as Isaiah called it), it

is a *reductio ad absurdum* of the very conception of deity.

Thoughts similar to these run through the prophecy, especially the first nine chapters. The question, "To whom will ye liken me?" recurs in xlvi. 5; Jehovah's creative activity is touched upon in xlii. 5, xlv. 7, 12, 18, xlviii. 7, liv. 16, [lxv. 17 f.], etc. The argument against idolatry is developed in a series of passages (xli. 7, xliv. 9—20, xlvi. 6 f., comp. xli. 23 ff., xlii. 17, xlv. 16, 20, xlvi. 1 f., xlviii. 5) which arrest attention by their scathing irony and scorn. Idolatry is as it were laughed out of court, treated as an effete delusion which the world ought long to have outgrown. The consciousness of unique Godhead is attributed to Jehovah in such utterances as, "Before me there was no God formed, neither shall there be after me" (xliii. 10), or "I am God, and there is none else" (xlvi. 9; cf. xliv. 8, xlv. 6, 14, 18, 21 f.). The same truth is expressed when He is called *Ḳādôsh* (Holy) absolutely, almost as a proper name (xl. 25); meaning that He alone possesses the attributes that constitute divinity[1]. He is the "First and the Last" (xli. 4, xliv. 6, xlviii. 12), unchanging through all ages, an "Everlasting God," inexhaustible in power and wisdom (xl. 28).

But though Jehovah is thus transcendently exalted, His relation to the world and men upon it is not one of negation or indifference. He did not create the earth for a waste, but to be inhabited (xlv. 18); He is present in all ages of history, calling the generations from the beginning (xli. 4), and moulding their destinies in accordance with His world-wide purpose of salvation. In pursuance of His far-reaching and unsearchable designs He has raised up Israel, calling it from the ends of the earth (xli. 9) to be the organ of His revelation, and now He has raised up the Persian king Cyrus to be the instrument of His final victory over heathenism. In connexion with this unceasing activity of Jehovah in the affairs of men, great stress is laid upon His knowledge of the future and His habit of predicting it. The

[1] See Vol. I. pp. xlix ff.

heathen gods are repeatedly challenged to prove their claim to deity by instances of unambiguous predictions subsequently verified (xli. 22 f., xliii. 9, xliv. 7); while Israel, on the other hand, is appealed to as a witness that Jehovah has foreseen and foretold the future (xliii. 10, xliv. 8). This peculiar test of divinity might appear to be a concession to the mode of thought of the heathen, whose religion consisted in great part in the search for divine prognostications of coming events. But it has also a positive value for the prophet's own mind, as evidence that events are prearranged by Jehovah in accordance with a fixed and intelligible plan whose goal is the redemption of Israel and the manifestation of the divine glory to all mankind.

Of the moral (as distinguished from the metaphysical) attributes of God, the most important is His *righteousness*. The prophet's use of this word is somewhat difficult, and it appears to denote more than one aspect of the divine character. It is plain enough that what is called retributive righteousness, or dealing with men according to their strict deserts, is far too narrow an idea to explain its most striking applications. Righteousness is the quality displayed in the raising up of Cyrus (xlv. 13), in the sustaining of Israel, which is ascribed to Jehovah's "right hand of righteousness" (xli. 10), and in the calling of the ideal Servant of the Lord (xlii. 6). But further it is exhibited in Jehovah's manner of revealing Himself; He is One who "speaks righteousness" (xlv. 19); One who in contrast with the false gods is approved as righteous by the verification of His prophecies (xli. 26); a word goes forth from His mouth in righteousness and shall not return (xlv. 23). The general idea suggested by these various usages is perhaps trustworthiness in word and deed, and particularly in the perfect correspondence between word and deed. This implies that Jehovah's actions are all regulated by a consistent and firmly maintained principle, so that when He speaks He but reveals the inner principle which is the true motive of His action; and when he is said to uphold Israel or to raise up Cyrus "in righteousness" the meaning is that He does so in pursuance of a stedfast purpose which He may be relied on to

carry through. And since His purpose is ultimately a purpose of salvation, we can understand how so frequently in the prophecy the idea of righteousness tends to become merged in that of salvation. It would, of course, be a paradox to speak of salvation as a divine *attribute*, although the paradox would very nearly represent an important element in the prophet's idea of God. The power and readiness to save men is a standing characteristic of Jehovah, which can be predicated of no other god; He is a "righteous and saving God" (xlv. 21); besides Him there is no Saviour (xliii. 11; cf. xlv. 15, 21; xlix. 26). But, speaking strictly, salvation is the outward act which gives effect to Jehovah's purpose; and so we find several passages where righteousness itself ceases to be an attribute and becomes a name for the external manifestation in which the attribute embodies itself (xlvi. 13, li. 6, 8, [lvi. 1 *b*]). The same truth is expressed in the frequent application to Jehovah of the verb "redeem" or the epithet "Redeemer" (xli. 14, xliii. 1, xliv. 6, 22 f., 24, etc.; see p. 23). "Salvation," however, is a term of wider import than "redemption." The latter expresses what Jehovah does for His own people of Israel; but the former, although used in the first instance of the deliverance of Israel from Babylon, is a spiritual blessing in which all mankind have an interest. "Israel is saved in Jehovah with an everlasting salvation" (xlv. 17); and the heathen, recognising this, are invited to avail themselves of the same privilege: "Look unto me and be ye saved, all the ends of the earth, for I am God, and there is none else" (*v.* 22).

These are perhaps the most characteristic features in the idea of God as presented in these chapters. It is after all an imperfect statement of the prophet's conception of God, which is indeed so rich and full as almost to baffle analysis. "It would be easy to find in the prophet proof-texts for everything which theology asserts regarding God, with the exception perhaps of the assertion that He is a spirit, by which is meant that He is a particular kind of substance. Neither the prophet nor the Old Testament knows anything of a Divine essence. It does not say that God is spirit, but that He has a spirit; and by spirit is not meant a sub-

stance, but an efficiency. The spirit of God is God operating in any way according to the ineffable powers which He possesses as a moral person[1]."

It may be remarked in contrast to what was said of Isaiah in Vol. I. p. liv, that the divine tenderness receives full and emphatic expression, as was to be expected from the character of this prophecy. "In an outburst of wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy upon thee" (liv. 8). Jehovah is compared to a shepherd, gathering the lambs in His arms and carrying them in his bosom, and gently leading those that give suck (xl. 11); and the pathos of this image is even exceeded by one of the latest in the book (Trito-Isaiah): "as a man whom his mother comforteth, so will I comfort you" (lxvi. 13). These expressions shew that with all the prophet's insistence on the transcendent perfection of Jehovah, there is no diminution of the vivid sense of His personal being. These chapters contain anthropomorphisms as bold and striking as any to be found in the Old Testament. Jehovah is described as a man of war eager for the fray, as crying like a travailing woman, as gasping and panting with suppressed fury (xlii. 13 f.). In Trito-Isaiah He arms Himself for conflict with His enemies, putting on righteousness as a breastplate, clothing Himself with zeal as a cloke, etc. (lix. 16—18). In lxiii. 1—6 He is represented coming up from a great slaughter of His foes, striding in the greatness of His might, and speaking of the day of vengeance that was in His heart. Such delineations are no doubt imaginative, but the images express a truth, and belong as much to the prophet's conception of God as the more abstract and lofty ideas which stand side by side with them in the book.

III. ISRAEL, THE SERVANT OF JEHOVAH. Remarkable as is the prophet's contribution to the biblical doctrine of God, it is surpassed in importance and originality by his teaching with regard to the mission of Israel. The very grandeur and universality of his conception of Jehovah appears to necessitate a profounder interpretation of Israel's place in

[1] A. B. Davidson, *Expositor*, Oct. 1884, p. 253.

history than any previous prophet had explicitly taught. It might readily appear that a Being so exalted and glorious as Jehovah is here represented to be could not enter into special relations with any particular people of the earth, and that Israel could be no more to Him than the children of the Ethiopians (Am. ix. 7). This inference, which for a special purpose the prophet Amos seemed almost ready to draw, would obviously be fatal to the religion of revelation. It is little to say that this prophet does not accept the conclusion suggested; he repudiates it in the most direct and emphatic manner, declaring that since Israel was precious in His sight, Jehovah gives Egypt as its ransom, Ethiopia and Seba in its stead (xliii. 3). And whether he was conscious of the problem latent in his conceptions or not, it is certain he has provided a solution of it, which lies in the thought that Israel is *elect for the sake of mankind.* Jehovah, as we have already seen, cherishes a purpose of grace towards the whole human race (xlv. 18 ff.), and the meaning of His choice of Israel is that He uses it as His instrument in the execution of that world-wide purpose of salvation.

This view of Israel's position amongst the nations is expressed in the title "Servant of Jehovah," which is applied to the people in passages too numerous to quote, but only in the first nine chapters (xli. 8, xlii. 19 ff., xliii. 10, 12, xliv. 1 f., 21, xlv. 4, xlviii. 20). In these places there is no room for doubt as to the subject which the writer has in his mind. It is the historic nation of Israel, represented in the present chiefly by the community of the exiles, but conceived throughout as a moral individual whose life and consciousness are those of the nation. The personification is at times extremely bold; as when Israel is said to have been formed "from the womb" (xliv. 1 f.), or when Jehovah speaks of it as having been "borne from the womb," and promises to carry it "even unto old age and hoar hairs" (xlvi. 3, 4); at other times the collective nature of the conception is suffered to appear (xliii. 12, etc.). Still no one who reads the passages can suppose for a moment that anything else than the actual people of Israel is intended. The writer of these chapters is probably the first who employs

the name "servant" in this national sense, although it may have been suggested by Ezek. xxviii. 25, xxxvii. 25, where Jehovah speaks of "the land that I have given to Jacob my servant[1]." In itself the designation might mean much or little. As expressing the relation between the people and its national deity, it might mean simply "worshipper" (see Josh. xxiv. 29; Neh. i. 10; Job i. 8; Dan. vi. 20 and often); and this is certainly included; Israel is the Servant of Jehovah as His worshipper, His client, through whom His name is perpetuated among men. But as certainly the prophet's idea goes beyond this. Comparing the different connexions in which the name occurs, we find the thoughts associated with it to be these two: *first*, that Israel has been adopted by Jehovah of His free grace and brought into a peculiar relation to Himself. The words used are many: "called," "chosen," "created," "formed," "made"; but all these refer to one fact, the formation of the people at the time of the Exodus from Egypt or (it may be) the call of Abraham from Chaldea. The *second* thought is that of a mission entrusted to the nation of Israel by Jehovah. This is naturally suggested by the word "servant"; and it is made still clearer by ch. xlii. 19: "Who is blind but my servant? or deaf as *my messenger that I send?*" and other passages. In so far as the historic Israel is concerned, this mission is fulfilled more by experiences in which it is passive than by its voluntary activity. It has proved itself "blind" and "deaf"; i.e. spiritually unfit for its high vocation (xlii. 19, 20, xliii. 8). Yet as the prophetic nation it has already served an important purpose; it is Jehovah's *witness* to the truth of His prophecy, and through this to the reality of His divinity (xliii. 10, 12, xliv. 8). And this function shall be still more fully realised when the great deliverance through Cyrus has taken place, and the nations of the world shall behold this crowning demonstration of Jehovah's Godhead, and turn to Israel with the

[1] Here the reference seems to be to Jacob the individual; as ancestor of the nation. Jer. xxx. 10 (not in LXX.) and xlvi. 27 f. are of later date, and evidently borrowed from our prophet; so Ps. cxxxvi. 32; 1 Chr. xvi. 13.

confession, "Surely God is in thee; and there is none else, there is no God" (xlv. 14 ff.)[1]. In that day Israel shall not be wholly a passive instrument of Jehovah's great purpose; for "I will pour my spirit upon thy seed and my blessing upon thine offspring....One (i.e. from among the heathen) shall say, I am Jehovah's, and another shall call himself by the name of Jacob; and another shall inscribe on his hand 'To Jehovah,' and be titled by the name of Israel" (xliv. 3—5).

But there is another class of passages where this application of the title "Servant of Jehovah" to the actual Israel does not suffice (xlii. 1—4, xlix. 1—6, l. 4—9, lii. 13—liii. 12). We must not overlook the close resemblance between these passages and those spoken of in the last paragraph. The *formal* idea expressed by the term "servant" is precisely the same in the two cases. New features are added to the description which are inapplicable to the nation as a whole, but the conception of the office of the ideal Servant does not go beyond the two elements of an election by Jehovah, and a commission to be discharged in His service. What makes it impossible in the last group of passages to suppose that the Servant means Israel simply, is not so much the intense personification of the ideal (although that is very remarkable, and weighs with many minds); it is rather the character attributed to the Servant and the fact that he is distinguished from Israel by having a work to do on behalf of the nation. There are passages which, as usually translated, appear to speak of him as the agent in Jehovah's hand of effecting the release of Israel and of restoring it to its own land (xlii. 7, xlix. 8, 9). No doubt, these passages are susceptible of a different interpretation, which makes Jehovah Himself the immediate author of the deliverance, and allows the identification of the Servant with the nation as a whole (see the Notes). There are others, however, where a distinction seems inevitable. The Servant is one who endures persecution and opposition from his own countrymen (l. 6—9), and dies the death of a martyr at

[1] See, however, the note on the *v.*, p. 71.

their hands (liii. 1—9). His sufferings and death constitute an atonement for the sins of his people, so that with his stripes they are healed (liii. 4—6, 8). He is one also who is in conscious and perfect sympathy with Jehovah's purpose in raising him up; he is neither blind nor deaf, but alert and sensitive and responsive to the divine voice (l. 4, 5). So conscious is he of his mission and so eager to succeed in it, that he speaks of himself as depressed and discouraged by its apparent failure so long as it was limited to the conversion and instruction of his own people (xlix. 4), and correspondingly cheered when it is revealed to him that his work has a larger scope, even the gathering of the whole race into the fold of the true religion (xlix. 5, 6). To this wider outlook there is attached the assurance of a signal success (xlii. 1, 4), which shall excite the astonishment of the nations and potentates of the world (xlix. 7, lii. 13—15, liii. 10—12).

The question, who is meant by the Servant of Jehovah in these delineations, is the most difficult problem in the exposition of these chapters. Of the numerous solutions that have been propounded (see Appendix, Note II) we here select the two which have been most influential in the history of interpretation, and which illustrate the opposite aspects of the conception.

1. A large number of expositors hold that the term "Servant of Jehovah" always, in some sense, denotes Israel. They regard it as inconceivable that the prophet should apply the same title to two distinct subjects without so much as a hint that there is a double application in his mind. It is all the more difficult to suppose that this should be the case, because the predicates associated with the title are essentially identical in all its uses. The Servant is throughout one called and upheld by Jehovah, and destined to be the organ through whom He carries out His purpose of establishing His universal kingdom. It is true that the subject of the personification cannot in every case be the actual Israel, or the nation *en masse*, for it has been shewn that the characteristics of the Servant are in some instances the opposite of those displayed by the bulk of the people. But if the Servant cannot in such passages be the literal

historic nation, he may still be Israel according to its true vocation and destiny, the ideal Israel which has existed in the mind of God from the beginning, and which would yet emerge on the stage of history in the nation purified and redeemed from the sorrows of the Exile. It is urged against this theory that the Servant is represented as one who has an experience and a history behind him (xlix. 4 ff., l. 6, liii. 1—9); and to many it appears a contradiction that an ideal should have a history of the kind depicted. A still more serious difficulty is thought to lie in the fact that the Servant labours and suffers for the good of Israel, and in particular is the agent of its deliverance from captivity. These objections are forcible, but they are partly met by the consideration that the ideal has been approximately realised in a section of the people who had worked for the conversion of their nation, and on whose minds there had dawned the more glorious hope of being a light to the Gentiles. The conception is not free from difficulty, but there is nothing unnatural in the supposition that the experiences of this godly kernel of Israel should be ascribed to the ideal which is partly manifest in them, or that this ideal when personified should be called by the name of Israel. And the fact that he is the agent of the people's redemption may be explained in a similar way: the ideal stands for the destiny of the nation, and since it is for the sake of the ideal embodied in the Servant that Jehovah in His providence brings to pass the redemption of Israel, the whole process of deliverance might, in the personification, be ascribed to the Servant.

2. Other writers, however, think that the Servant of Jehovah must in some cases be an individual yet to arise, who shall embody in himself all the characteristics that belong to the divine idea of Israel. It is a question of inferior importance whether the figure be a modification of the conception of the Messianic King, or an independent creation, which was only shewn by the fulfilment to be identical with the Messiah of other prophets. Now such a conception is in itself perfectly intelligible and natural. We might suppose, for example, that the author took up

the expression, "Servant of Jehovah," and under the guidance of the Spirit of God threw out a portrait of what the ideal Servant of the Lord must be, and that there was imparted to him the conviction that an individual answering to this portrait would appear in the immediate future. But in the connexion in which the idea occurs in this prophecy, the explanation is encumbered by certain difficulties. Besides the exegetical difficulty arising from the application of the same title to subjects entirely different, there is this further objection that the course of events as conceived by the prophet does not appear to afford space for the evolution which it is necessary to suppose. The Servant on the hypothesis has yet to appear, has to be misjudged, rejected, maltreated and put to death by his countrymen; then the thoughts of his generation concerning him have to undergo a revolution (ch. liii. 9); and only after all this has taken place can the people look for his resurrection and the deliverance from exile which he is to effect. The process described obviously demands time, and we cannot help asking whether it is credible that this should be the meaning of the prophet who penned the hasty summons to escape from Babylon (xlviii. 20, lii. 11, 12), and gives many another indication that he regards the deliverance as imminent. If, on the other hand, the Servant be a personification of Israel, the greater part of the process lies already behind the prophet. The popular misapprehension of the Servant's mission, his persecution, his martyrdom, have been accomplished in the persons of those Israelites in whom the ideal of Israel was partly exhibited; the revulsion of feeling, so profoundly conceived and described in ch. liii., is a process which the prophet sees taking place around him; and all that remains for the future is the Servant's rising from the dead, which is, on this theory, but a figure for the national restoration.

Each hypothesis, therefore, has its advantages and its difficulties, and it is not surprising that theologians have sought in many directions for an escape from the dilemma in which we seem to be placed. We will not pursue the subject further here (see Appendix), but will conclude with two observations. *First*, it requires to be insisted on in

the interest of fair historical interpretation that the crisis of the Servant's career is somehow bound up with the fortunes of Israel in the age of the Exile. Whether he be Israel or another his mission is one to be achieved in connexion with the coming disclosure of Jehovah's glory and Godhead in the restoration of Israel as an imposing people before the world's eyes. If he be the Messiah his advent was expected by the prophet in that age of history, and he comes into contact with the Gentiles through the restored Israel, which is the centre of the universal kingdom of God. To some extent, therefore, the two views of the Servant—the national and the individual—tend to coalesce in the fulfilment contemplated by the prophet[1]. *Second*, the value of the conception as a prophetic delineation of the character and work of our Lord is in no way affected by the view we may be led to adopt regarding its inception in the mind of the prophet. All Christian interpreters agree that the ideal has been fulfilled but once in history, in the person of Jesus Christ, in whom all the features of the divine ideal impressed on Israel have received adequate and final expression. Perhaps we may go further and say that to us it is clear that the ideal could only be realised in a personal life at once human and divine; only, we have no right to say that this must have been equally evident to the prophet in his day. The significance of his teaching does not lie in any direct statement that in some future age an individual should arise bearing this image,—a statement which he never makes—; it consists in the marvellous degree in which he has been enabled to foreshadow the essential truths concerning the life and mission of the Redeemer. This is a fact which nothing can obscure, and which is attested for us, if it needed attestation, by the application of these passages to Christ in the New Testament. But just as it is certain that the prophecy was not fulfilled in the way that the writer expected (viz. as an element of Israel's restoration from Babylon), so it is a legitimate question for historical exegesis what kind of basis the ideal had in his

[1] See Davidson, *Exp.*, Feb. 1884, p. 91.

thoughts,—"a real or an ideal man, a man of flesh and blood, who, as he foresaw, would appear in the world, or an ideal man, in one sense the creation of his mind, though in another sense existing from the moment of Israel's call and creation, all down its history, and to exist for ever[1]."

IV. ISRAEL AND THE GENTILES. The state of things which follows the redemption of Israel is an age of universal salvation in which all nations share in the blessings that flow from a knowledge of the true God. That Israel is to enjoy a religious primacy among the peoples of the world might be assumed from the general position of the Old Testament on this subject. The manner in which the world is to be converted to the religion of Israel and of Jehovah is variously represented. (*a*) In the first place, it is the direct result of the victories of Cyrus, the "Anointed" of Jehovah. For this purpose Jehovah has raised him up, "that men may know from the rising of the sun and from the west, that there is none beside me" (xlv. 6). The effect on the heathen nations is described in *vv.* 14—17 of the same chapter; and it is noteworthy that it is not merely a negative effect, leading them to repudiate their false gods, but involves some positive revelation of the character of the God of Israel: "Verily thou art a God that hidest thyself, O Saviour-God of Israel" (*vv.* 14, 15). Of the same nature are passages where the forthputting of Jehovah's might is spoken of as the means of convincing men of His Godhead: "mine arms shall judge the peoples; the isles shall wait for me, and on mine arm shall they trust" (li. 5; cf. lii. 10, [lxvi. 19, etc.]. (*b*) In the second place, the conversion of the heathen is the work of Jehovah's ideal Servant, and is accomplished partly by his doctrine ("the isles wait for his teaching," xlii. 4) and the prophetic word which is placed in his mouth (xlix. 2), partly by the spectacle of his startling elevation from extreme abasement to the highest influence and glory (lii. 13—15). He is thus set for a "light to the Gentiles," to be God's salvation to the ends of the earth (xlix. 6); he "shall not fail nor be discouraged, till he have

[1] A. B. Davidson, *Exp.*, Dec. 1884, p. 450.

set judgement (i.e. true religion) in the earth" (xlii. 4). The attitude towards the Gentiles expressed in these "Servant-passages" is singularly sympathetic and even appreciative. They are likened to "crushed reeds" and "smoking wicks" (xlii. 3); that is, they are conceived as possessing some natural virtue, which is ready to expire for lack of a true faith, but which the Servant's tender and helpful ministry will strengthen and fan into a glowing flame. (*c*) In the later chapters of the prophecy (Trito-Isaiah) the conception of the future kingdom of God becomes less ideal and more material than in Deutero-Isaiah. The conversion of the heathen is ascribed to the impression made by the unimagined splendour of the new Jerusalem, which is the one centre of light in a benighted world. "For, behold, darkness shall cover the earth, and gross darkness the peoples; but upon thee shall Jehovah arise and his glory shall be seen upon thee. And nations shall come to thy light, and kings to the brightness of thy rising" (lx. 2, 3). The blessedness of Israel contains moral and spiritual elements (lx. 21, lxi. 3, 11, lxii. 2, lxv. 24, lxvi. 10—13, etc.); but great stress is laid on its external magnificence and prosperity; on the architectural beauties of Jerusalem (liv. 11 f., lx. 13, 17), on its wealth (lx. 5—7, 9, 13, 16, lxi. 6, lxvi. 12) and security in the enjoyment of temporal blessings (lvii. 13, lxii. 8 f., lxv. 9 f., 21 ff.), and its abundant population (xlix. 17 ff., liv. 1 ff., lxvi. 7 ff.). So the relation of the Gentiles to the true God is represented as one of subservience to Israel, the people of God (lx. 14; cf. xlix. 23): they shall place their wealth at the disposal of Israel (lx. 6 f., 11, 16, lxi. 6, lxvi. 12) and perform menial offices in its service (lx. 10, lxi. 5): even the fine thought of Israel as the future priesthood of humanity (lxi. 6) thus loses its spirituality from the connexion in which it stands. Yet the subjection is on the whole a voluntary one on the part of the nations, as is shewn by their goodwill in escorting the exiles back (lx. 4, 9, lxvi. 20; cf. xlix. 22), and the honourable function assumed by them as guardians of the new community (lxvi. 12, [xlix. 23]). They have a secondary share in the blessing dispensed through Israel, and willingly

acknowledge the religious primacy accorded to it, as the seed which the Lord hath blessed (lxi. 6, 9). The thought expressed by these passages is still the universal establishment of the true religion; the Temple becomes a "house of prayer for all peoples" (lvi. 7), and "all flesh" comes to worship before Jehovah at Jerusalem (lxvi. 23).

TRITO-ISAIAH. The theology of the Trito-Isaianic prophecies has too little independence or originality to be made the subject of separate exposition. The writers are *epigoni*; the fundamental ideas are those of II Isaiah, modified under the influence of a changed environment. The chief aim of these prophecies, so far as unity of aim can be spoken of, is to keep alive under the depressing circumstances of the post-exilic age the ideal of salvation expressed in the unfulfilled predictions of the great prophet of the Exile. There is no longer the same confidence in the *immediate* realisation of the final redemption and glorification of Israel; the hindrances arising not from political enslavement, which could be annihilated in a day, but mainly from the sin and unbelief of the people. Accordingly a large part of the section is occupied with denunciations of the evils of the time, and calls to repentance, and prayers for the divine intervention, differing in tone from the utterances of II Isaiah. Nevertheless the forms and imagery in which the longing for salvation is expressed are mostly borrowed from the older prophet (cf. lvii. 14, lxii. 10 f., with xl. 3; lviii. 8 with lii. 12, etc.); and there are few conceptions of which the germ is not contained in one part or another of his writings. The homebringing of exiled Israelites is still Jehovah's crowning act of salvation (lvi. 8, lx. 4, 9, lxii. 5, 10 f., lxvi. 20 f.); but the expectation is not that of a sudden deliverance from Babylon as in Deutero-Isaiah, but a gathering in of the Jewish Dispersion from all parts of the world to the community already established in Jerusalem[1]. The political element of Deutero-Isaiah's programme, represented by the mission of Cyrus, falls away entirely;

[1] So in xlix. 22 ff., a passage which Duhm is almost inclined to regard as a misplaced section of Trito-Isaiah.

Jehovah's arm alone, without human instrumentality, brings salvation (lix. 16 f., lxiii. 5). Much more remarkable is the disappearance from the discourses of III Isaiah of the Servant of the Lord as a distinct and active figure; although a limited application of the conception to the new Israel can be detected in lviii. 12, lix. 21, and its influence on the writer's consciousness of his own prophetic mission is clearly apparent in lxi. 1—3. The gloomy situation in which these oracles originated is reflected in a restriction of sympathy not merely to the Jewish people, but to the godly section of that people; and this again reacts on the idea of God. Jehovah is indeed the one and only God, "the high and lofty One who inhabiteth eternity" (lvii. 15); but the vivid sense of His working in Nature and Providence and of His purposes as realised in universal history, which is the keynote of Deutero-Isaiah's theology, has left but slight traces on the work of his successors. Their thought of God is contracted on the lines of an exclusive, almost sectarian, monotheism, which betrays the influence of Ezekiel rather than of II Isaiah. The heathen and the apostates are "enemies" of Jehovah (lix. 18, lxiv. 2, lxvi. 6, 14), who, though He is the one God of heaven and earth, is limited in His interests and affections to the community of His true worshippers in Judea. Hence the day of salvation, the "acceptable year of the Lord" to which the prophets look forward, is a day of "vengeance" on His adversaries (lxi. 2; cf. lix. 17 f., lxiii. 4, lxv. 6, lxvi. 6, 14),—a word used only once by II Isaiah of the judgement on the cruel tyranny of Babylon (xlvii. 3). How deeply this idea of vengeance had entered into the conception of God is seen from the lurid vision of lxiii. 1—6, where Jehovah in person is represented as returning in blood-stained raiment from a great slaughter of the peoples, proclaiming that the year of His redemption has come. It is not to be denied that the expectation of divine retribution on the enemies and oppressors of Israel has points of contact in the teaching of Deutero-Isaiah (e.g. xlii. 13—17); in Trito-Isaiah, however, the idea is dwelt upon to the exclusion of the nobler thought which inspired the exilic prophet,

the hope of universal salvation through the revelation in history of the Saviour-God of Israel.

V.

Final Redaction and Canonisation of the Book of Isaiah.

In the Introduction to Vol. I. of this commentary (pp. lxxviii ff.) a tentative sketch was given of the complicated process by which the first part of the book of Isaiah (chh. i.—xxxix.) may have been put together in its present form. However much may be uncertain in the construction there suggested, there can be no doubt that the last stage of the editorial process belongs to a comparatively late post-exilic date. This we inferred from the inclusion of prophecies which bear internal evidence of their late origin, and from the fact that some of the latest of these occur not at the end of the whole book but at the close of the sections into which it is naturally divided (xi. 10—xii.; xxiv.—xxvii.; xxxiv., xxxv.), which must therefore be presumed to have existed as separate volumes down to the time when these late additions were made. Further, the appending of the biographical chapters (xxxvi.—xxxix.) makes it highly probable that the collection thus completed contained all the prophecies acknowledged as Isaiah's at the time. We have now to consider how chh. xl.—lxvi. came to be added to this oldest edition of Isaiah's prophecies.

The separate history of these 27 chapters must have been a comparatively simple one. We have seen reason to believe that the first two divisions (xl.—xlviii. and xlix.—lv.) were published separately, but within a very short time of each other; and they must have been combined soon afterwards either by the author (II Isaiah) himself or by some of his disciples. The Trito-Isaianic section (lvi.—lxvi.) appears to contain prophecies of various dates, some perhaps earlier than 520, others as late as *c.* 450. Whether these chapters ever formed an independent collection, or were from the first appended to the book of Deutero-Isaiah (to whose

school the writers belonged, and whose work they continued), we have no means of determining. On either hypothesis the compilation of the volume corresponding substantially to our chh. xl.—lxvi. cannot have been earlier, and probably was not much later, than the middle of the fifth century B.C.

It would naturally follow from what has been said that Isaianic authorship was not attributed to chh. xl.—lxvi. by the compiler of chh. i.—xxxix. The conclusion is of course not absolutely certain; for it is possible to hold that the editor of i.—xxxix. had some special reason for excluding these chapters from his collection. Still there is a strong presumption that if they had been generally recognised as Isaiah's they would have found a place in the collection before the historical appendix instead of after it. How or when they came to be regarded as the work of Isaiah is a question which will always remain unanswered. That in the time of the Chronicler (*c.* 300 B.C. or later) chh. xl.—lxvi. circulated under the name of Jeremiah is a very hazardous inference of Duhm[1] from 2 Chr. xxxvi. 22 (= Ezra

[1] Approved by Whitehouse, and strongly supported by Gray. The argument turns on the meaning of the phrase "to complete (לכלות) the word of Jehovah by the mouth of Jeremiah" in *v.* 22. It is maintained that as *v.* 21, "to fulfil (למלאות) the word...Jeremiah," refers to one prophecy of Jeremiah (xxix. 10), *v.* 22 must refer to another prophecy of his, the fulfilment of which *completed* the accomplishment of Jeremiah's word; and since *v.* 23 obviously refers to Isa. xliv. 28, xlv. 1, this must be the prediction contemplated in *v.* 22, whence it follows that the book in which it is contained was at that time supposed to have been written by Jeremiah. This is a somewhat subtle exegesis to apply to the Chronicler, and one or two things seem to be overlooked. The ordinary and natural interpretation is that *v.* 22 still refers to Jer. xxix. 10; but this view does not necessarily imply that לכלות is a synonym of למלאות, or that in *v.* 22 we have a mere repetition of the corresponding clause in *v.* 21. In point of fact the verb כלה is never used of the fulfilment of a prophecy, although in Dan. xi. 36 it is used of the expiration of a fore-ordained course of events. Moreover it does not seem possible that the Qal can have the transitive sense of "complete": it would at least be necessary to change the Massoretic pointing to Pi'el. We venture to suggest that all objections are removed if we take the clause in *v.* 22 as a note

i. 1). It is difficult to believe that if a tradition of Jeremianic authorship had once been established it would have been set aside in the codification of the remains of the prophetical literature. The most probable view is that these prophecies remained anonymous during their whole separate history; and it is quite possible that the editor of our present book of Isaiah was the first to certify them as the work of Isaiah by the simple act of appending them to the previously existing book.

We have next to inquire whether it be possible to fix a date before which the successive redactions of the book of Isaiah must have been completed. Now the oldest external evidence for the existence of *a* book of Isaiah comes from the half-century between *c.* 180 and *c.* 130 B.C. It is of great importance to ascertain what light is thrown on the composition of the book at that period. The results of investigation are not absolutely conclusive; but they are such as to make it extremely probable that the book of Isaiah as then known was practically identical with its present form. There are three closely related facts to consider: (1) the use of the book by Jesus ben Sira, (2) the formation of the prophetic Canon; and (3) the existence of a Greek translation.

(1) The Wisdom of Ben Sira (Ecclesiasticus) is a work composed, it is generally believed, not later than 180 B.C. In the section called "The Praise of Famous Men" (chh. xliv.—l.) the following passage occurs (xlviii. 22—25: R.V. Apocrypha):

22 For Hezekiah did that which was pleasing to the Lord,
And was strong in the ways of David his father,
Which Isaiah the prophet commanded,
Who was great and faithful in his vision.
23 In his days the sun went backward;

of time: "when the word...was completed"; i.e. at the expiry of the period fixed by the prophecy of Jeremiah (xxix. 10). That *v.* 23 contains an allusion to Isa. xliv. 28 f. is probable, though not certain; only we have no reason to connect it with the name of Jeremiah.

And he added life to the king.
24 He saw by an excellent spirit what should come to pass at the last;
And he comforted them that mourned in Zion.
25 He shewed the things that should be to the end of time,
And the hidden things or ever they came.

It is disputed by no one that the writer of this passage had before him a book of Isaiah; and the allusions go to shew that this book contained chh. xl.—lxvi. (cf. 24 *b* with Isa. lxi. 2 f., xl. 1; 24 *a*, 25 with Isa. xli. 22, xlvi. 10, etc.), and that these chapters were preceded by chh. xxxvi.—xxxix. (*v.* 23), which implies the existence of a still earlier collection of Isaianic prophecies to which chh. xxxvi.—xxxix. formed the appendix. Thus Ben Sira's edition of Isaiah must have contained three parts corresponding to three main sections of the present book (i.—xxxv.; xxxvi.—xxxix.; xl.—lxvi.). Now it is of course possible to maintain (as does Dr Kennett) that this does not prove that Ben Sira read *the whole* of what is now included in these three sections in his copy of Isaiah; so that we are free to entertain the hypothesis that considerable portions were added to the book after his time. But while that possibility must be admitted, it is still a very important fact that this writer is able to refer to two consecutive sections of the book of Isaiah which internal criticism sets down as among its latest constituents. It affords as strong evidence as the nature of the case admits that the last stage of the redaction had been carried through before his time.

(2) The recognition of a Prophetic Canon is first explicitly vouched for by the grandson of Ben Sira, who about 130 B.C. (as is generally held) published a Greek translation of his grandfather's work, with a Prologue in which he thrice refers to a threefold division of the sacred scriptures into the Law, the Prophets, and the rest of the Books. It is universally admitted that this shews the prophetic writings to have formed a closed collection, and further that this collection was practically identical with the second division of the Hebrew Canon. We cannot assume that at this

early period the theory of canonicity carried with it the later notion of textual inviolability; hence the inclusion of Isaiah in the prophetic canon known to the translator of Ben Sira does not necessarily mean that the book may not have undergone more or less extensive alterations or expansions at a subsequent time. At the same time canonicity is hardly conceivable apart from an authoritative recension which must have set limits to the changes that could be introduced into a canonical work. Apart, therefore, from clear evidence to the contrary we are entitled to assume that by the middle of the second century the book of Isaiah existed in substantially the form in which it has come down to us. It has to be added that Ben Sira himself cites in succession from each of the four volumes of canonical prophets (Isaiah, Jeremiah, Ezekiel, the Twelve); so that in all probability the canonisation of the book must be carried back at least to about the year 200 B.C.

(3) From the Prologue to Ben Sira we learn further that the prophetic books had been translated into Greek before the time when the author of the Prologue wrote. If this Greek version was identical with what is generally known as the LXX. we should have incontestable proof that the book of Isaiah then existed in its present form; for our present LXX. is the rendering of a Hebrew original which differs only in minutiæ from the Massoretic text. Here again we must admit as *possibilities* that either (*a*) the Greek version referred to in the Prologue was one older than the LXX., which has since perished; or (*b*) that it is preserved as a nucleus in the existing LXX., but has been supplemented or readjusted so as to correspond with the present Hebrew text. The former alternative may be safely ruled out on account of its inherent improbability, and from the consideration that no subsequent traces are found of a Greek version differing from the LXX. And if the latter (*b*) were true we should expect that the additions to the LXX. would betray their later origin by differences in Greek style such as are discovered in the rendering of other prophetical books (Jer., Ezek.). Septuagint scholars, however, detect no stylistic differences in the Greek of Isaiah

which would justify the theory that it is a translation made at sundry times and in divers manners.

These three lines of evidence, then, point to the conclusion that the book of Isaiah has existed in its present form since the beginning of the second century B.C. This leaves it quite possible that prophecies as late as the third century may be incorporated in either part of the book; but that any considerable additions were made in the second century is a view very difficult to reconcile with a fair construction of the external facts as stated in the preceding paragraphs[1].

[1] It is right to mention that a number of the best critics (Duhm, Marti, Kennett, etc.) do assign considerable portions of the book to the second century, and meet the above considerations in various ways. We may look at the position defended by Dr Kennett. He rejects the inferences we have drawn from the canonisation of the book, and from its use by Ben Sira, but accepts the testimony of the Prologue to the existence of the Greek version. But he holds that this does not exclude the supposition that some of the prophecies were composed as late as 141 B.C. He gives reasons for thinking that the date assigned to the translation of Ben Sira is too early by about ten years, so that an interval of 20 years may have elapsed between the writing of the latest passages and the earliest witness to their existence in a Greek dress; adding however that even if the commonly accepted date were correct "much may be done in ten years." This is perfectly true; and if we could suppose the authors and editors knew that the work had to be finished before the arrival of Ben Sira's grandson in Egypt, no doubt it could have been done. But in the absence of any conceivable motive for haste, ten years, or even twenty years, seems too short a space to allow for (1) the composition of the latest oracles, (2) the redaction of the book, (3) its translation into Greek, and (4) a circulation of the Greek version sufficiently wide to have become familiar to the Jewish readers to whom the translation of Ben Sira is dedicated in the Prologue.

CHRONOLOGICAL TABLE.

B.C.	
605.	Battle of Carchemish.
	NEBUCHADNEZZAR, King of Babylon.
597.	First deportation of Jewish Captives to Babylonia, with Jehoiachin.
587.	Destruction of Jerusalem, and second deportation of Jews, with Zedekiah.
561.	EVIL-MERODACH succeeds Nebuchadnezzar.
	Release of Jehoiachin.
560.	NERIGLISSAR.
556.	NABONIDUS.
553—550.	CYRUS revolts against Astyages, and founds the Medo-Persian Empire.
546.	Defeats Crœsus and captures Sardis.
539.	Fall of Babylon.
538.	First return of exiles under Sheshbazzar.
529.	CAMBYSES succeeds Cyrus.
527—525.	Persian Conquest of Egypt.
521.	DARIUS HYSTASPIS.
520—516.	Building of the Second Temple. (Haggai and Zechariah.)
490.	Battle of Marathon.
485.	XERXES I.
480.	Battles of Thermopylæ and Salamis.
464.	ARTAXERXES I. (Longimanus).
458.	Return of exiles under Ezra (?) (Malachi ?).
445.	Nehemiah appointed Governor of Judea.
444.	Introduction of the Law.
432.	Nehemiah's second visit to Jerusalem.
424.	XERXES II.
423.	DARIUS II. (Nothus).
404.	ARTAXERXES II. (Mnemon).
358.	ARTAXERXES III. (Ochus).
338.	DARIUS III. (Codomannus).
332.	Battle of Issus.
	ALEXANDER THE GREAT.

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*** For Literature on the Servant of the Lord, see p. 281.

THE BOOK OF THE PROPHET
ISAIAH

CH. XL. 1—11. THE PRELUDE.

This first proclamation of glad tidings to Zion (see ch. xli. 27) is a passage of singular beauty, breathing the spirit of new-born hope and enthusiasm with which the prophet enters on his work. The announcement of a miraculous restoration of the exiles to their own land is the central theme of his prophecy, and the point around which all the ideas of the book crystallise. As yet the historical fact is but dimly outlined, the writer's mind being occupied with its ideal significance as a revelation of the glory and the gracious character of Jehovah (*vv.* 5, 10 f.). His state of mind borders on ecstasy; his ears are filled with the music of heavenly voices telling him that the night is far spent and the day is at hand; and although his home is with the exiles in Babylon, his gaze is fixed throughout on Jerusalem and the great divine event which is the consummation of Israel's redemption.
—The prologue consists of two parts:

i. *vv.* 1, 2. Proclamation of forgiveness and promise of deliverance to the exiled nation.

ii. *vv.* 3—11. An imaginative description of the process by which the promise is to be fulfilled,—Jehovah's return with His people to their ancient abode. This second division contains three sections:

(1) *vv.* 3—5. A voice is heard calling on unseen agencies to prepare a way for Jehovah through the desert. The idea expressed is that already the spiritual and supernatural forces are in motion which will bring about the return of the captives and a revelation of the divine glory to all the world.

(2) *vv.* 6—8. A second voice calls on the prophet to proclaim the fundamental truth on which the realisation of his hope depends,—the perishableness of all human power, and the enduring stability of the word of the Lord.

(3) *vv.* 9—11. The prophet himself now takes up the strain; he summons a company of ideal messengers to announce to Zion and the cities of Judah the advent of Jehovah with His ransomed people.

40 COMFORT ye, comfort ye my people, saith your
2 God. Speak ye [1]comfortably to Jerusalem, and cry unto her, that her [2]warfare is accomplished, that

[1] Heb. *to the heart of.* [2] Or, *time of service*

1, 2. The term of Jerusalem's servitude is accomplished; she has suffered the full penalty of her transgressions.

1. *Comfort ye*] The repetition of an emphatic opening word is characteristic of the writer's style; cf. ch. xliii. 11, 25, xlviii. 11, 15, li. 9, 12, 17, lii. 1, 11, etc. (see Introd. p. xxii). It is rather idle to enquire who are the persons addressed; they might no doubt be prophets (as the clause is paraphrased by the Targ.) or the prophetically minded among the people, but certainly not the priests, as is suggested by the Sept. addition of ἱερεῖς at the beginning of *v.* 2.

saith your God] The verb differs in tense from the usual prophetic formula, being an impf. either of continued or of incipient action. The same form occurs in ch. i. 11, 18, xxxiii. 10, xl. 25, xli. 21, lxvi. 9 (see Introd. p. xxiii and Driver, *Tenses*, § 33 (*a*) Obs.). To translate it by a future and take this as a proof that the words were written by Isaiah 150 years before is quite unwarranted.

2. *Speak ye comfortably to*] Lit. "Speak to the heart of." To "speak to one's own heart" is to whisper or meditate (1 Sam. i. 13); to speak to the heart of another is to soothe, or persuade, or comfort. For the meaning of the phrase, see Gen. xxxiv. 3; Jud. xix. 3; 2 Sam. xix. 7; Hos. ii. 14; and esp. Gen. l. 21; and Ruth ii. 13, where it is parallel to "comfort" as here.

Jerusalem] An ideal representation of the people, like Zion in *v.* 9; cf. xlix. 14 ff., li. 16 f., lii. 1 ff., 7 ff. There are two standing personifications of Israel in this prophecy, the other being the "Servant of the Lord." These, however, are not interchangeable; Zion represents the nation on its receptive side; she is the mother of the people, the recipient of the blessings of salvation; while the Servant represents the historic Israel, past, present and future, in its religious aspect, with a divine mission to fulfil for humanity. That there was an actual population in the ruined city during the Exile is of course not to be inferred from this figure.

her warfare is accomplished] The word for "warfare" is suitably rendered "appointed time" in A.V. of Job vii. 1, xiv. 14. It means properly a term of military service; then figuratively any period of irksome toil or endurance which a man longs to reach the end of; such as life itself had become to Job. The reference here is of course to the Exile. Render: **time of service** (as marg.).

her [1]iniquity is pardoned; that she hath received of the LORD'S hand double for all her sins.

The voice of one [2]that crieth, Prepare ye in the 3
wilderness the way of the LORD, make [3]straight in the

[1] Or, *punishment is accepted* See Lev. xxvi. 43.
[2] Or, *that crieth in the wilderness, Prepare ye the way &c.*
[3] Or, *level*

her iniquity (better, **her guilt**) *is pardoned*] This expression for pardon is peculiar. The active form of the verb (רצה) occurs in Lev. xxvi. 34, 41, 43; 2 Chron. xxxvi. 21 in the sense "to pay up" (sc. the unkept Sabbaths). So here the passive will mean "her guilt is **paid off**." It is very doubtful if the word has anything to do with the common Heb. verb רצה = "be pleased," or "satisfied." (See Fraenkel in *Zeitschr. für die alttest. Wiss.* 1899, p. 181.)

that she hath received...double] i.e. "double penalty for her sins" (cf. Jer. xvi. 18, xvii. 18; Rev. xviii. 6), not "(she *shall* receive) double favour for her previous punishment." It is difficult to say whether the clause is subordinate to the two preceding as in A.V. (rendering "for" instead of *that*), or co-ordinate with them, as in R.V. The idea that Jerusalem's punishment had been greater than her sin required is not to be pressed theologically; but the idea that Jehovah's penal purpose can be satisfied by a temporary chastisement is of the essence of the O.T. notion of forgiveness. It must be remembered, however, that in the view of this prophet, Israel includes the Servant of Jehovah, and the unmerited sufferings of the Servant form the atoning element in the punishment which has fallen on the nation as a whole (ch. liii.).

3—5. The prophet hears a voice calling on angelic powers to prepare the way of the Lord. Duhm is probably right in regarding this as a case of true prophetic "audition," and not a mere flight of poetic imagination (see on *v.* 6).

3. *The voice of one that crieth*] The word "voice" here and often has the force of an interjection; render accordingly: **Hark! one crying**. The voice is not that of God (on account of the following "our God"), neither is it a human voice; it comes from one of the angelic ministers of Jehovah and is addressed to beings of the same order. The words *in the wilderness* are rightly joined with *prepare ye*, etc., in accordance with the accents. A.V. (see R.V. marg.) agrees with LXX. and Vulg. and the N.T. citations (Matt. iii. 3; Mark i. 3; Luke iii. 4) in attaching the phrase to the word "crying"; but sense and parallelism alike shew that the Heb. accentuation is right. (The LXX., however, omits the word for *in the desert* in the next line.)

Prepare] Strictly "Clear of obstacles" (see Gen. xxiv. 31; Lev. xiv. 36; Ps. lxxx. 9; cf. ch. lvii. 14, lxii. 10; Mal. iii. 1).

4 desert a high way for our God. Every valley shall be
exalted, and every mountain and hill shall be made low:
and [1]the crooked shall be made straight, and the rough
5 places [2]plain: and the glory of the LORD shall be re-
vealed, and all flesh shall see it together: for the mouth
6 of the LORD hath spoken it. The voice of one saying,

[1] Or, *the uneven shall be made level* [2] Or, *a plain*

The figure is taken from the Eastern practice of repairing the roads for a royal journey. It may be difficult to say how far the representation is ideal. Allusions to the march through the desert are too constant a feature of the prophecy (ch. xl. 10 f., xli. 18 f., xlii. 16, xliii. 19 f, xlviii. 21, xlix. 9 ff., lv. 12 f.) to be treated as merely figurative; the prophet seems to have expected the deliverance to issue in a triumphal progress of Jehovah with His people through the desert between Babylonia and Palestine, after the analogy of the exodus from Egypt. But all such passages probably look beyond the material fulfilment and include the removal of political and other hindrances to the restoration of Israel.

4. *and the crooked...plain*] More literally: **and the uneven shall become a plain, and the rugged places a valley.** *rough places* is a word of uncertain sense, which does not occur elsewhere. *straight* and *plain* are nouns in the original.

5. In place of *it together* LXX. has "the salvation of God," borrowing apparently from ch. lii. 10. See Luke iii. 6.

for the mouth...it] This prophetic formula is nowhere else used by second Isaiah. The whole verse is deleted as an interpolation by Duhm, Cheyne and others, but on grounds which seem insufficient. It forms a natural, if not necessary, climax to the first "cry"; and even a decided change of metre (if there be one) is no reason for rejecting it.

6—8. The second voice proclaims the double truth: all earthly might is transitory, the word of God is eternal. Logically the section interrupts the connexion between *v.* 5 and *v.* 9, and is itself a prelude to *vv.* 12 ff. But to transpose *vv.* 6—8 and 9—11, as is done by the commentators just named, is hardly advisable; logical sequence is not the principle on which the book is arranged.

6. *The voice...Cry*] Render (as before): **Hark! one saying, Cry.** "Cry" here evidently means "proclaim" or "prophesy" as in *v.* 2, ch. xliv. 7, lxi. 1 f.; Jer. vii. 27. Hence the response, *And one said*, will naturally come from a prophet, the call being from the same quarter as in *v.* 3. There is no need to suppose that an ideal person is meant, the most probable interpretation is that it is the prophet himself who replies to the voice. It is better, therefore, to change the vowels and read with LXX. and

Cry. And [1]one said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth; be- 7 cause the breath of the LORD bloweth upon it: surely the people is grass. The grass withereth, the flower 8 fadeth: but the word of our God shall stand for ever.

[1] The Sept. and Vulgate have, *I said*.

Vulg. (see marg.): **And I said**; in spite of the fact that the author usually keeps his own personality in the background. It is not too bold a conjecture that we have here the prophet's personal call to his ministry. We may compare the call of Mohammed in the 96th Sûra of the Korân; "Proclaim (or recite) in the name of thy Lord"; where the verb *'iḳra'* is the same as in this *v.*, though possibly with a different sense. According to some traditions Mohammed answered the call exactly as the prophet does here: *mā 'aḳra'*, "What shall I proclaim?" (see Nöldeke, *Gesch. des Qorāns*, 2nd ed. pp. 81 f.).

All flesh is grass] The answer to the question, "What shall I cry?" Cf. ch. xxxvii. 27; Job viii. 12, xiv. 2; Ps. xxxvii. 2, ciii. 15, and esp. Ps. xc. 5 f. *goodliness*] The Heb. word is nowhere else used in this sense. It signifies "lovingkindness" or "grace" (of God to men). The transition from the one meaning to the other might be illustrated by the Greek χάρις, but there is some reason to suspect the text. Following the LXX. (δόξα), we may read חוֹדוֹ instead of חסדו.

7. *the breath of the LORD*] i.e. the wind (Ps. ciii. 16), specially the scorching east-wind (Hos. xiii. 15) or Sirocco, which blows chiefly in the spring, blighting the fresh vegetation (see Smith, *Hist. Geog. of Palestine*, pp. 67 ff.).

surely the people is grass] "The people," used absolutely, must apparently mean "humanity"; although there are no strict parallels to this sense (see xlii. 5). To understand it of Israel is opposed to the prophet's general teaching and misrepresents his meaning here. It is not Israel, but the enemies of Israel, whose perishableness he is concerned to assert. The words at best are a flat repetition of *v.* 6 and should probably be removed as a marginal gloss. The LXX., indeed, omits all from *because* in *v.* 7 to *fadeth* in *v.* 8: but this proves nothing, as it is evidently an oversight caused by the homœoteleuton. The resumption of the leading thought is a very effective introduction to the contrasted idea in the end of *v.* 8.

8. *the word of our God*] is the word spoken by the prophets to Israel, the announcement of Jehovah's immutable purpose in the world; this is the one permanent factor in human history. It is a mistake to limit the reference to the word of promise just

9 [1]O thou that tellest good tidings to Zion, get thee up
into the high mountain; [2]O thou that tellest good
tidings to Jerusalem, lift up thy voice with strength;
lift it up, be not afraid; say unto the cities of Judah,
10 Behold, your God! Behold, the Lord GOD will come as
a mighty one, and his arm shall rule for him: behold,
his reward is with him, and his recompence before him.

[1] Or, *O Zion, that bringest good tidings*
[2] Or, *O Jerusalem, that bringest good tidings*

declared by the prophet; the statement is general, although the implied argument is that as the threatening predictions of earlier prophets have been fulfilled, so this new word of comfort shall stand, because it proceeds from the same God, who can dissolve the mightiest combinations of human power (*v.* 23).

9—11. The prophet announces the triumphal approach of Jehovah to Zion.

9. *O thou...Zion*] The alternative rendering of marg. and A.V., "O Zion, that bringest good tidings," is grammatically admissible, and is maintained by some; but the first is to be preferred, (1) because of the analogous passages xli. 27 and lii. 7, and (2) because Zion always in this prophecy represents the community as the recipient of salvation. The other translation might seem to be recommended by the apparent distinction between Jerusalem and *the cities of Judah*, but this is probably not intended; Zion itself is included among the cities of Judah. To "tell good tidings" is expressed by a single verb (*bassēr*), which is the Hebrew basis (through the LXX.) of the N.T. εὐαγγελίζεσθαι. The idea of *glad* tidings seems fundamental to the root, both in Heb. and the cognate dialects, although once (1 Sam. iv. 17) it refers to an announcement of disaster. The fem. part. here used (*mĕbassĕreth*) is collective, denoting an ideal band of messengers (less probably the company of prophets). These Evangelists are bidden to "go up to a high mountain" to see from afar the coming of Jehovah, then to "lift up their voice without fear" (of being put to shame) and proclaim the glad tidings.

10, 11. These words are spoken by the prophet in his own person.

10. *as a mighty one*] Lit. "in (the capacity of) a strong one" (*Bêth essentiae*). The chief ancient versions vocalised the word as an abstract noun *bĕḥōzeḳ* ("with strength"), which yields a better sense. *and his arm shall rule*] Or, **His arm ruling**;—the "arm," the symbol of strength.

reward...recompence] The idea is somewhat uncertain. (1) It might mean the reward (lit. "hire") which Jehovah has *earned* by His victory over the Chaldeans, in which case either

He shall feed his flock like a shepherd, he shall gather 11
the lambs in his arm, and carry them in his bosom, *and* shall gently lead those that give suck.

the redeemed exiles themselves or the spoils of the vanquished foe are the reward, which He brings with Him through the desert (*v.* 11). Or (2) it may refer to the reward which Jehovah is prepared to *bestow* on His people,—the blessings of His salvation. The last sense is supported by the similar passage, ch. lxii. 11.

11. Jehovah as the Good Shepherd: an ideal picture of the homeward journey of the exiles,—hardly of the permanent relations of Jehovah to His people in the final dispensation. The same image is used of the Restoration in Jer. xxiii. 1 ff., xxxi. 10; Ezek. xxxiv. 11 ff.; Isa. xlix. 9; cf. lxiii. 11. With a better division of clauses, the *v.* reads:

Like a shepherd feeding his flock,
With His arm He gathers;
The lambs in His bosom He carries;
Those that give suck He guides.

Comp. xlix. 10; Gen. xxxiii. 13.

CH. XL. **12—31.** JEHOVAH, GOD OF ISRAEL, THE INCOMPARABLE,

is the title suggested by Dr Davidson[1] for this great passage. It is a hymn on the immeasurable greatness and power and wisdom of Jehovah, the Creator, as displayed in the works of Nature and in the government of the world; an expansion of the idea of *vv.* 6—8. The argument from Creation is handled with a boldness of conception and freedom of imagination to which there is nothing equal in the earlier literature, and the frequent appeal to it on the part of this prophet may be held to mark a distinct advance in Israel's consciousness of God, coinciding generally with the period of the Exile. The practical aim which the writer has in view appears from *vv.* 27 ff.; it is to counteract the unbelief and despondency of his fellow-countrymen and to inspire them with some true sense of the infinitude of Jehovah, their own God, who has addressed to them the consolations of *vv.* 1—11. The passage may be divided as follows:

i. The argument, *vv.* 12—26.

(1) *vv.* 12—17. The greatness of Jehovah is illustrated by the magnitude of His operations as Creator (*v.* 12), by the perfection and self-sufficiency of His knowledge (*vv.* 13, 14), and by the insignificance in comparison with Him of all that exists (*vv.* 15—17).

[1] *Expositor*, February, 1884, p. 96.

12 Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed

(2) *vv.* 18—20. The thought of the transcendent greatness of Jehovah "suggests the idol, which also bears the name of God....The magnitude of the true God suggests the littleness of the idol-god. *He* is incomparable; *it* is by no means so. Its genesis and manufacture are known. It is a cast metal, gilt article, upheld with chains, lest it should totter and tumble to the ground. Or it is a hard-wood tree fashioned into a block by a cunning workman[1]." This is the first of several sarcastic passages in which the processes of an idol factory are minutely described: xli. 6, 7, xliv. 9—20, xlvi. 6—8.

(3) *vv.* 21—26. The thought of *vv.* 12—17 is now resumed and completed. The intelligent contemplation of Nature (*vv.* 21 f.) or of History (*vv.* 23 f.) is enough to dispel the glamour of idolatry, and force the mind back on the Incomparableness of Him who is the Creator and Ruler of the world (*vv.* 25 f.).

ii. The application, *vv.* 27—31. If such be the God of Israel, how can the exiles think that He is either unobservant of their fate or indifferent to it? Their God is an everlasting God; His strength is unfailing, His understanding unsearchable; and they who wait on Him shall find in Him an inexhaustible source of life and energy.

12—14. The argument for the infinitude of God opens with a series of rhetorical questions, not needing to be answered, but intended to raise the thoughts of despondent Israelites to the contemplation of the true nature of the God they worshipped. For a different purpose, namely, to humble the pride of human reason, the Almighty Himself addresses a similar series of interrogations to Job (xxxviii. 5 ff.).

12. Who can vie with Jehovah *in power*? The point of these questions lies in the smallness of the measures figured as being used by Jehovah in creating the universe,—the hollow of the hand, the span, etc. Logically, the questions are not quite on the same line as those in *vv.* 13 f. There the answer required is a simple negative: "No one"; here the meaning is, "What sort of Being must He be who measured," etc.

meted out] Lit. "determined" (by measure), as Job xxviii. 25; see on "directed" (*v.* 13). The word for *comprehended* has in New Heb. and Aram. the sense of "measure" and is probably so used here,—the only instance of the *Qal* in the O.T.

a measure] means "a third part," **a tierce**, but obviously a small measure, probably a third of an ephah.

[1] Davidson, *Ibid.* p. 101.

the mountains in scales, and the hills in a balance?
Who hath [1]directed the spirit of the LORD, or being his 13
counsellor hath taught him? With whom took he 14
counsel, and who instructed him, and taught him in

[1] Or, *meted out*

scales and *balance* might be better transposed; the first word (*peleṣ*) denotes the horizontal beam, the second (*mō'znáyim*) the pair of scales.

The conception of the universe as measured out by its Creator appears to include two things. There is first the idea of order, adjustment and proportion in Nature, suggesting intelligence at work in the making of the world. But the more important thought is that of the infinite power which has carried through these vast operations as easily as man handles his smallest instruments of precision. The passage is not a demonstration of the existence of God, but assuming that He exists and is the Creator of all things, the prophet seeks to convey to his readers some impression of His Omnipotence, which is so conspicuously displayed in the accurate determination of the great masses and expanses of the material world.

13. From the *power* of Jehovah, the writer passes to expatiate on His perfect and self-sufficing *wisdom*.

Who hath directed] The verb is the same as "meted out" in the previous verse, and the transition from the literal to the metaphorical use is somewhat uncertain. From the idea of "determining" according to a fixed scale we get the notion of "regulating"; cf. Ez. xviii. 25, etc., "the way of Jehovah is not regulated," i.e. is arbitrary. Or, on the other hand, the meaning might be "estimated" (as Prov. xvi. 2, xxi. 2, xxiv. 12). The first sense suits the context best; whether we render "direct" or "regulate" or "determine." LXX. probably read a different word; its τίς ἔγνω νοῦν Κυρίου is verbally cited in 1 Cor. ii. 16.

the spirit of the LORD] seems to denote here the organ of the divine intelligence (see 1 Cor. ii. 11). This is more likely than that the spirit means the creative energy of God (as Ps. civ. 30) conceived as controlled or "directed" by superior wisdom. The idea, however, does not appear elsewhere in the O.T. The Spirit of God is ordinarily mentioned as the life-giving principle emanating from Jehovah, which pervades and sustains the world, and endows select men with extraordinary powers and virtues.

or being...him] Better, perhaps: **and was the man of His counsel who taught Him?** "His" and "Him" refer of course to Jehovah, not the Spirit.

14. *and who instructed him*] Or, **so as to give Him insight.**

the path of judgement, and taught him knowledge, and
15 shewed to him the way of understanding? Behold, the
nations are as a drop of a bucket, and are counted as
the small dust of the balance: behold, [1]he taketh up
16 the isles as a very little thing. And Lebanon is not
sufficient to burn, nor the beasts thereof sufficient for
17 a burnt offering. All the nations are as nothing before
him; they are counted to him [2]less than nothing, and
18 [3]vanity. To whom then will ye liken God? or what

[1] Or, *the isles are as the fine dust that is lifted up*
[2] Or, *as a thing of nought* [3] Or, *confusion*

path of judgement] **path of right** (*mishpāṭ*). See ch. xxviii. 26, where the word means orderly procedure; here the reference is to the order of Nature, or else the transition is already made from Creation to Providence (*v.* 15).

way of understanding] Or, **way of insight**. The intermediate clause *and taught him knowledge* is omitted by the LXX., and since it disturbs the parallelism, and repeats the verb just used, it may be omitted as a gloss.

15—17. The insignificance of collective humanity before Jehovah. The meditation passes from Nature to History, with the same design of encouraging those who doubted Jehovah's power to save.

a drop of a bucket] Rather: **a drop from the bucket**; which falls away without appreciably lessening the weight.

the small dust, etc.] which does not turn the scale.

the isles] A characteristic word of the second half of Isaiah, occurring 12 times (see Introd. p. xxv). In the general usage of O.T. it denotes the islands and coastlands of the Mediterranean (comp. the use of the singular by Isaiah in ch. xx. 6, xxiii. 2, 6). Etymologically it probably means simply "habitable lands"; and this prophet uses it with great laxity, hardly distinguishing it from "lands" (see esp. ch. xlii. 15).

as a very little thing] "a grain of powder," used of the manna, Ex. xvi. 14.

16. So infinitely great is Jehovah that the forests of Lebanon would not yield fuel enough, nor its wild animals victims enough, for a holocaust worthy of Him.

17. *less than nothing*] Better: **of nought**; "belonging to the category of nothingness" (Cheyne).

vanity] The Heb. is *tōhû*, a word which means primarily "a waste," and is applied in Gen. i. 2 to the primeval chaos (A.V. "without form"). See on ch. xxix. 21, xxxiv. 11. Here and in many other cases it is a synonym for nonentity.

18—20. "To whom will ye liken God?" This question intro-

likeness will ye compare unto him? The graven image, 19
a workman melted *it*, and the goldsmith spreadeth it
over with gold, and casteth *for it* silver chains. He that 20
is too impoverished for *such* an oblation chooseth a tree

duces the second distinct theme of the argument, the folly of idolatry. Although the prophet has in his mind the difficulties of Jews impressed by the fascinations of idolatry, his words are addressed not to them directly, but to men in general. The error he exposes is not the worshipping of Jehovah by images, but the universal error of thinking that the Deity (*'ēl*) can be represented by the works of human hands. His point of view is that of Paul's speech to the Athenians: "we ought not to think that the Godhead is like unto gold or silver or stone, graven by art and device of man" (Acts xvii. 29). In order to see how absurd this is, one has but to observe how the images are manufactured; and the various processes are described with an unmistakeable irony. After *v.* 19 Duhm, Cheyne and most others (following out a hint of Lagarde's) insert *vv.* 6 and 7 of the next chapter. The description would then fall into two unequal parts; first, the construction of a metal idol (*v.* 19, xli. 6, 7), and second, that of a wooden idol (*v.* 20); each ending with the fastening of the image to its pedestal. The transposition is by no means certain (see on xli. 6 f.).

19. *The graven image,...melted* it] The word *pésel* means properly a carved or sculptured image, as distinct from the "molten image" (*massēkah*). The verb *nāsak* ("cast") shews that the distinction is ignored, *pésel* being used generically for "idol." LXX. and Pesh. substitute "make" for "cast."

overlayeth it *with gold*] The idol consists of a core of brass which is cast by the "workman," and then handed over to the "goldsmith" to be covered with a plating of gold (see ch. xxx. 22).

and casteth for it *silver chains*] A perplexing clause, for which the LXX. appears to have no equivalent. The word rendered "casteth" is the same as that for "goldsmith" (strictly "assayer"), the participle being translated by a finite verb. But such a construction is incorrect: and besides the *verb* is never used except in the sense of "test" or "purify." It is only when the partic. has become a noun that it assumes the general sense of worker in metal. Hence Dillmann proposes to render "and with silver chains a smelter (sc. covers it)." But this is exceedingly harsh. The word for "chains" is also of doubtful meaning. The text probably shares the corruption of the words immediately following in *v.* 20.

20. *He that is too impoverished for* such *an oblation*] (lit. "impoverished with respect to an oblation"). This is probably the sense intended by the Massoretic punctuation (הַמְסֻכָּן תְּרוּמָה).

that will not rot; he seeketh unto him a cunning workman to [1]set up a graven image, that shall not be moved.
21 Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not [2]under-
22 stood from the foundations of the earth? *It is* he that sitteth [3]upon the circle of the earth, and the inhabitants

[1] Or, *prepare* [2] Or, *understood the foundations*
[3] Or, *above*

The words, it would seem, must express (*a*) the subject of the following verbs, and (*b*) the transition from the metal to the wooden image which is obviously implied (cf. xliv. 12, 13). The rendering of R.V. satisfies the first condition, but hardly the second; for the sense turns on the word "such," which is in no way indicated; and the term תרומה (temple-oblation) has no appropriateness in this connexion. The ancient versions give evidence of considerable uncertainty as to the text, but afford no real help; and the modern conjectures are wholly unsatisfying.

a tree that will not rot] Such as those named in ch. xliv. 14. A weak parody of Eternity!

that shall not be moved] **that will not totter.** See 1 Sam. v. 3, 4; cf. Wisd. Sol. xiii. 15 f.

21. The next section (21—26) again commences with a series of questions driving home the force of the whole previous argument. The appeal seems to be still to mankind at large.

Have ye not...heard?] Rather: **Do ye not know? Do ye not hear?** The two avenues by which the knowledge of God reaches the mind are reflexion on the facts of Nature and History, and external testimony.

told you from the beginning] i.e. from the beginning of the world, by the silent continuous witness of Nature to the greatness of the Creator (Ps. xix. 1; Job xii. 9).

from the foundations] The preposition "from" is not expressed, but might easily have been accidentally omitted, in the Heb. The LXX., indeed, and other versions take "foundations" as obj. to "understood" (so marg.). The parallelism seems to require the phrase to be taken in a temporal sense (cf. Rom. i. 20); though there is no other case where the word has the sense of *fundatio* (properly, = *fundamenta*). It might be better to read with Duhm מִיְּסוֹדוֹת (Ps. lxxxvii. 1) instead of מוֹסְדוֹת, and render "since the founding of the earth."

22, 23. The majesty of the God who reveals Himself in Creation and Providence is described in interjectional participial clauses, the force of which should not be blunted by the superfluous "It is" of E.V.

22. *upon* (rather, **above**, marg.) *the circle of the earth*] i.e. the

thereof are as grasshoppers; that stretcheth out the
heavens as [1]a curtain, and spreadeth them out as a tent
to dwell in: that bringeth princes to nothing; he maketh 23
the judges of the earth as [2]vanity. [3]Yea, they have 24
not been planted; yea, they have not been sown; yea,
their stock hath not taken root in the earth: moreover
he bloweth upon them, and they wither, and the whirl-
wind taketh them away as stubble. To whom then will 25
ye liken me, that I should be equal *to him*? saith the
Holy One. Lift up your eyes on high, [4]and see who 26

[1] Or, *gauze* [2] Or, *confusion*
[3] Or, *Scarce are they planted, scarce are they sown, scarce hath their stock taken root in the earth, when he bloweth upon them &c.*
[4] Or, *and see: who hath created these? he that &c.*

horizon, where earth and heaven meet (see Prov. viii. 27; Job xxii. 14), "at the confines of light and darkness" (Job xxvi. 10). The earth with its surrounding ocean is conceived as a flat disc, on which the arch of heaven comes down.

so that *the inhabitants thereof are as grasshoppers*] i.e. they appear such to Jehovah, enthroned so high above them. Comp. for the expression Num. xiii. 33, and for the thought Ps. cxiii. 5 f.

as a curtain] **like gauze** (lit. "fine cloth").

a tent to dwell in] i.e. simply "a habitable tent."

23, 24. The power of God displayed in Providence.

23. *princes*] **dignitaries** (a poetic word), "potent, grave and reverend signiors." *as vanity*] "as nothingness," lit. "chaos"; see on *v.* 17. For *he maketh*, render **who maketh.**

24. Render with marg.: **Scarce are they planted, scarce are they sown, scarce hath their stock taken root in the earth, when he bloweth,** etc.

their stock] The same word as "stem" in ch. xi. 1, but in a different sense. See the note there.

25, 26 form the peroration of a passage of striking elevation. The writer makes a final appeal to the imagination of his audience by pointing to the nightly pageant of the starry hosts mustered at the command of Him who is Jehovah of Hosts.

25. *To whom then...*] Exactly as in *v.* 18, and following a similar idea.

the Holy One] *Kādôsh*, without the art., almost like a proper name. So Job vi. 10; Hab. iii. 3; and perhaps Ps. xxii. 3.

26. *and see who hath created*] Better as marg.: **and see: who hath created these?** The word "create" occurs fifteen times in ch. xl.—lv. and five times in the chapters which follow; perhaps not more than nine times in the whole of the *earlier*

hath created these, that bringeth out their host by number: he calleth them all by name; by the greatness of his might, and for that he is strong in power, not one is lacking.

27 Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the LORD, and my judgement is

literature. No other language possesses a word so exclusively appropriated to the divine activity. Although it may not express the metaphysical idea of creation *ex nihilo*, it certainly denotes the effortless production, by a bare volition, which is the manner of God's working. Its frequent use in these chapters is significant not only of the writer's theology, but of the great movement of religious thought in Israel about the time of the Captivity. See Introd. pp. xx f., l ff.

these] i.e. "these (stars) yonder" which you see when you lift your eyes on high. The stars are likened to a great army, a host of living, intelligent beings, which every night Jehovah marshals and leads across the sky.

that bringeth out] **He who bringeth out**: a participial clause like those of *vv.* 22 f.

he calleth...name] Better: **calling them all by name**, i.e. not "bestowing names on them," but calling each forth by his name. Cf. Ps. cxlvii. 4, 5.

by the greatness...lacking] Render as a single sentence: **Before One so great in might and strong in power—not one is missing**; none dares to leave its post vacant when it hears the summons of the Almighty. A slight change of pointing (*mērab* for *mērōb*) seems necessary to make the epithet "great in might" correspond with "strong in power." For the latter cf. Job ix. 4.

27—31. The prophet now turns to his own people, drawing the lesson of hope and encouragement which lies in the true doctrine of God. Jehovah, whom Israel still calls "my God" (*v.* 27), is eternal and unchangeable, of infinite power and discernment (28), and an inexhaustible source of strength to those who have none in themselves (29), if only they will wait on Him in faith (31).

27. *My way*] i.e. my path through life, my circumstances, my lot (Ps. xxxvii. 5; Jer. x. 23). Israel feels that its adverse lot is overlooked or ignored by Jehovah; far harder is the complaint of Job (iii. 23) that God Himself has hidden his way, setting a hedge across it.

my judgement...God] **my right passes from my God**,—escapes His notice. In all its consciousness of guilt before God, the nation retained the conviction of having "right" on its side against its oppressors.

passed away from my God? Hast thou not known? 28
hast thou not heard? [1]the everlasting God, the LORD,
the Creator of the ends of the earth, fainteth not, neither
is weary; there is no searching of his understanding.
He giveth power to the faint; and to him that hath no 29
might he increaseth strength. Even the youths shall 30
faint and be weary, and the young men shall utterly
fall: but they that wait upon the LORD shall renew their 31
strength; they shall mount up with wings as eagles;
they shall run, and not be weary; they shall walk, and
not faint.

[1] Or, *the* LORD *is an everlasting God, the Creator...he fainteth not &c.*

28. *the everlasting God, the* LORD] Better: **An everlasting God is Jehovah.** **He** *fainteth not*] A new sentence.

there is no searching...] Human insight fails to comprehend the inscrutable wisdom with which Jehovah guides the destinies of His people. Compare Cowper's

> Deep in unfathomable mines
> Of never-failing skill
> He treasures up His bright designs,
> And works His sovereign will.

29 should be joined in one verse with the last two lines of *v.* 28. Not only is Jehovah never weary, but He gives strength to them who are weary.

30. *Even the youths shall faint...*] Better: **And though youths faint and are weary, and choice young men stumble** (the protasis to *v.* 31). Natural strength at its best is soon exhausted, but—

31. *they that wait upon the* LORD **shall acquire new strength**: lit. "exchange strength," cf. ch. ix. 10.

mount up with wings] although an excellent sense, is doubtful grammatically. The authorities are divided between the Targ. on the one hand, and LXX. and Vulg. on the other. The former has "lift up (their) wings"; the latter "put forth (lit. "cause to grow": cf. Jer. xxx. 17, xxxiii. 6) pinions" (LXX. *πτεροφυήσουσιν*). The second is by far the best. An allusion to the popular notion that the eagle renews his feathers in his old age (Cheyne) is not probable; it is even doubtful if the idea of *renewal* is in the metaphor at all. It is rather a description (and a very fine one) of the new kind of life which comes to him who waits on the Lord; he is borne aloft on wings of faith and hope.

as eagles] On the view of the metaphor given above, this must mean "wings like those of eagles"; the comparison being only in the noun, and not the verb.

CH. XLI. THE APPEARANCE OF THE CONQUEROR CYRUS, A PROOF THAT JEHOVAH PRESIDES OVER THE DESTINIES OF ALL NATIONS.

The prophet here touches the soil of contemporary history. Although he is more of a theologian than earlier prophets, he is nevertheless like them an interpreter to Israel of the signs of the times, and the great historical fact which was the occasion of his message is the rise of the new Persian Power. The victories of Cyrus have already challenged the attention of the world. He conquered Media in 550; he overthrew Crœsus, king of Lydia, in 546, and captured Babylon in 539. The standpoint of the prophecy is obviously somewhere in this career of conquest, certainly subsequent to 550, when the Medo-Persian empire was consolidated, and most probably subsequent to the defeat of Crœsus in 546, the most signal success of Cyrus prior to the occupation of Babylon, which of course is still in the future. See Introd. pp. xvii, xxxv f.

In form the chapter is dramatic. Two great debates are imagined: the first (*vv.* 1—7) between Jehovah and the nations; the second (*vv.* 21—29) between Jehovah and the idols, the subject of both being the appearance of Cyrus. In the intervening passage (*vv.* 8—20) Jehovah encourages His servant Israel in view of this great crisis of history.

The chapter accordingly may be analysed as follows:

i. *vv.* 1—7. The proof of Jehovah's sovereignty in the form of a discussion between Him and the nations.

(1) *vv.* 1—4. The nations are summoned into the presence of Jehovah, that it may be seen whether they can produce an explanation of the rise of Cyrus (1). The problem is propounded: who has raised him up? who is leading him from victory to victory? (2 f.); to which the answer follows in the end of *v.* 4.

(2) *vv.* 5—7. In their consternation the nations are represented as betaking themselves to the fabrication of new (or the repair of old) idols to reassure themselves against the advance of the conqueror. (This is the idea suggested by the text as at present arranged, but see the notes below.)

ii. *vv.* 8—20. Turning from the nations, Jehovah addresses Israel with words of encouragement and consolation.

(1) *vv.* 8—10. Israel is Jehovah's servant or client, chosen in the person of Abraham to be the organ of the true religion, and never since cast off; hence it is upheld through all its history by the strength of its Almighty Protector.

(2) *vv.* 11—16. Israel need not fear (in the coming convulsions) for by the help of Jehovah it shall put to shame all its enemies, and annihilate mountains of opposition.

Keep silence before me, O islands; and let the peoples 41
renew their strength: let them come near; then let
them speak: let us come near together to judgement.

(3) *vv.* 17—20. But Israel, in the distress and misery of the Exile, needs first of all refreshment; and this shall be abundantly and miraculously provided. The figures are suggested by the thirsty march through the desert; but, as in ch. xl. 3 f., the material becomes a symbol of the spiritual,—of Jehovah's all-sufficient grace for the needs of His people.

iii. *vv.* 21—29. The argument for Jehovah's divinity is resumed; but this time the parties to the debate are the true God and the idols.

(1) *vv.* 21—24. The question is first stated in general terms: what proof can the false gods produce of their own divinity? Has any articulate prediction of theirs anticipated the great events that are happening? Or will they *now* undertake to foretell the issue of those events? They cannot; and their pretensions are dismissed as unworthy of serious consideration.

(2) *vv.* 25—29. Then the appearance of Cyrus is adduced as an instance in which they might have been expected to exercise the divine function of foreknowledge. But while Jehovah has called and strengthened Cyrus and announced it beforehand, *they* have not even foreseen that He would do so.

1. Jehovah's summons to the nations.

Keep silence before me] A pregnant constr. in the Heb. = **Listen in silence unto me.** On *islands*, see on ch. xl. 15.

renew their strength] The words are somewhat suspicious, as they are repeated from ch. xl. 31, and the thought is hardly suitable at the beginning of an argument. Job xxxviii. 3 is not an exact parallel. Possibly the eye of a scribe may have wandered to the previous verse. Condamin (pp. 247, 256) maintains that the repetition is a proof of the genuineness of the phrase, in virtue of a law of "concatenation" which he thinks characteristic of xl. 1—xli. 29; but the instances cited by him seem insufficient to establish such a law. Of emendations proposed the simplest is perhaps Duhm's יַחֲלוּ נֶכַח (for יחליפו כה), "wait before me."

judgement] (*mishpāṭ*) is used in the same sense as in Mal. iii. 5, etc. (= "judicial process"). Cf. Jud. iv. 5.

2, 3. The subject of debate is now announced, viz. the meteoric career of Cyrus, which is vividly described in highly poetic hyperbolical language. That the reference is to Cyrus (who is first named in ch. xliv. 28) is unquestionable; although the Jewish exegetes (with the exception of Ibn Ezra), and even Calvin, follow the Targ. in applying the verses to Abraham, and his victory over the four kings (Gen. xiv.). This untenable view was perhaps suggested by *v.* 8.

2 Who hath raised up one from the east, [1]whom he calleth
in righteousness to his foot? he giveth nations before
him, and maketh him rule over kings; [2]he giveth them
as the dust to his sword, as the driven stubble to his bow.'

[1] Or, *whom righteousness calleth to its foot* Or, *whom righteousness meeteth whithersoever he goeth*
. [2] Or, *he maketh as the dust their sword, as the driven stubble their bow*

2. *Who hath* **roused** *up...foot?*] A very difficult sentence. Two points may be regarded as settled; (1) that the abstract noun *ṣédeḳ* cannot be rendered "righteous man" (A.V. following Vulg.); and (2) that it is not to be treated as obj. to "roused up" (A.V., LXX., Vulg.), but belongs, both metrically and by the Heb. accentuation, to the second member of the sentence. The three renderings given in R.V. and marg. rightly agree in taking the second member as a relative object-clause governed by the verb "roused up." (*a*) R.V. construes *ṣedeḳ* as adv. acc.: "[one] whom he (i.e. Jehovah) calleth in righteousness to his foot." This is a perfectly good sense, and may be defended by the analogy of xlii. 6, xlv. 13. But in these passages the prep. "in" is expressed; and the adverbial use of *ṣedeḳ* is hard to justify. Moreover, the rendering anticipates the answer to the main question as already known. (*b*) The first marg. makes *ṣedeḳ* subj. of the subordinate clause: "whom righteousness calleth to its foot,"—a personification of righteousness without parallel in II Isaiah. (*c*) The second marg.: "whom righteousness (better, **right**) meeteth whithersoever he goeth" (or, **at every step**: lit. "at his foot"; cf. Gen. xxx. 30), is on the whole the most satisfactory translation. The verbs for "call" (קרא) and "meet" (כרה) closely resemble each other, and their forms are constantly interchanged. A more debateable point is the sense assigned to *ṣedeḳ*. In this connexion it must mean "right" as established by the ordeal of battle, i.e. "victory" or "success." It is a somewhat extreme development of the idea of righteousness; still it is in the line of this prophet's characteristic use of the term, and may therefore be accepted.

and maketh...kings] Render: **and subdueth kings [at his feet?]**; reading יָרֹד (as xlv. 1) for the inadmissible יִרְדֹּף, and adding רַגְלָיו, or some such expression, to complete the metrical line.

he giveth them as the dust to his sword] The words would strictly read, "he maketh his sword as dust." But this is an impossible idea; we must either with the LXX. change the suffix to plur., **he maketh their sword as dust**; or, with a change in the verb (תִּתְּנֵם), take "his sword" as subj., and read **his sword makes them as dust.** So in the next clause: either **their**

He pursueth them, and passeth on safely; even by a 3
way that he had not gone with his feet. Who hath 4
wrought and done it, calling the generations from the
beginning? I the LORD, the first, and with the last,
I am he. The isles saw, and feared; the ends of the 5
earth trembled; they drew near, and came. They 6
helped every one his neighbour; and *every one* said to

bow as driven stubble, or **his bow** (maketh them) **as driven stubble**. The second alternative is preferable.

3. *by a way...feet*] The easiest and most acceptable rendering is: **the path with his feet he does not tread**,—a picture of the celerity of his movements (Dan. viii. 5). Other interpretations, such as: "by a path which he had not gone (before) with his feet," or, "disdaining made roads," or "not returning on his tracks," are forced, if not impossible.

4. The question repeated and answered.

calling the generations from the beginning] i.e. guiding the destinies of the nations from the origin of human history. The clause should be connected with what follows: it belongs to the answer, not to the question: **He that calleth.**

I am he] A frequent expression in this prophecy for Jehovah's consciousness of His own eternity; best rendered **I am**. Cf. ch. xliii. 10, 13, xlvi. 4, xlviii. 12, also Ps. cii. 27. There is probably an allusion to the explanation of the name Jehovah in Ex. iii. 13 ff. Jehovah is "the First," existing before history began to run its course, and He is "with the last," an ever-present, unchanging God.

5—7 seem to form a distinct section, describing the effect on the nations of the appearance of Cyrus. Duhm and others get rid of them by placing *vv.* 6 f. after xl. 19 (see above p. 11), and removing *v.* 5 as an awkward attempt to connect the misplaced verses with *vv.* 1—4. But *v.* 5 excites no suspicion; and the transposition, though adopted in nearly all recent comm., is not altogether convincing. There is nothing in ch. xl. to account for the excitement under which the work is here carried on; and there is a loss of artistic balance in the overwrought description of the metal image as compared with that of the wooden. On the other hand it must be admitted that the *vv.* do not read well where they stand. The transition from an assembly of peoples to the interior of an idol factory is abrupt and unmediated; and the idea that the heathen nations would fortify their courage by making "a particularly good and strong set of gods" is perhaps a little farfetched. It is possible that *vv.* 5 f. are in the main original, while *v.* 7 is a prosaic and mistaken elaboration of the *Ḥăzaḳ!* of *v.* 6.

6. *They helped*] i.e. the nations. But if the verse stood

7 his brother, Be of good courage. So the carpenter encouraged the goldsmith, *and* he that smootheth with the hammer him that smiteth the anvil, saying of the soldering, It is good: and he fastened it with nails, that it should not be moved.

originally after xl. 19, "they" refers to the two classes of workmen there mentioned. **Each helps the other, and says to his fellow, Cheer up!**

7. *the carpenter*] stands here for the same word as **workman** in xl. 19: it denotes an "artificer" either in metal or wood or stone (cf. xliv. 12 with 13).

he that smootheth with the hammer] Probably (if the word for "smootheth" be right) the man who fits on the golden covering (xl. 19). It would seem, however, from Jer. xxiii. 29, l. 23, that the *paṭṭîsh* was a heavy sledge-hammer; hence Ehrlich proposes to read מחזיק for מחליק: "he that wields the hammer." The translation *anvil* is also doubtful; the Targ. has "him that striketh with the mallet."

the soldering may be that which unites the edges of the gold plates; but it is impossible to say. *that it should not be moved*] See ch. xl. 20.

8—20, coming between *vv.* 1—4 and 21 ff., reads like a digression or an "aside." But beneath the apparent disconnectedness there is a real continuity of thought running through the chapter. It opens with a discussion between Jehovah and the nations, and closes with another between Jehovah and the heathen gods. But these ideal representations have no reality except in so far as they take concrete form in history; and the historical process of which they are the expression is suggested by *vv.* 8—20. Jehovah's controversy with heathenism is carried on in His Providence, and especially in His vindication of the "right" of Israel against the world. The opposition which Israel encounters from the heathen (*vv.* 11 ff.) is a reflexion of the antagonism between the true religion and idolatry; and the essential identity of interest between Jehovah and Israel in this conflict of principles is the basis of the message of consolation which these verses convey. Thus we have the true God and His people over against the false gods and their peoples, and there is a fitness in the introduction at this point of Israel in its ideal functions as the organ of Jehovah's historical purpose. His victory must issue in the redemption of His people, and therefore Israel has no reason to fear the advance of Cyrus, who is God's chosen instrument for the overthrow of idolatry.

8—10. Israel the chosen people and "servant" of Jehovah is assured of His succour and protection in the coming world-crisis.

But thou, Israel, my servant, Jacob whom I have 8
chosen, the seed of Abraham my friend; thou whom 9
I have taken hold of from the ends of the earth, and
called thee from the corners thereof, and said unto thee,
Thou art my servant, I have chosen thee and not cast
thee away; fear thou not, for I am with thee; [1]be not 10
dismayed, for I am thy God: I will strengthen thee;
yea, I will help thee; yea, I will uphold thee with the

[1] Or, *look not around thee*

8. *But thou, Israel*] In opposition to the other peoples (*v.* 1).

my servant] Cf. Jer. xxx. 10 f., xlvi. 27 f.; Ezek. xxviii. 25, xxxvii. 25. The title is used in its simplest and widest sense, being applied to the nation as a whole, although of course in its ideal aspect, as it exists in the mind of Jehovah. The idea, however, is already a complex one, although the writer does not as yet analyse it into its different elements. (See Introduction, pp. lvi ff.) The one fact emphasised in this passage is the irrevocable choice or election of God, by which Israel was from its origin in Abraham constituted His servant. Cf. ch. xliii. 10, xliv. 1 f., xlix. 7.

seed of Abraham my friend] (cf. 2 Chr. xx. 7) lit. "my lover": but as Duhm remarks Heb. has no single word to express the reciprocal relation of friendship as distinct from companionship. Cf. James ii. 23, φίλος θεοῦ ἐκλήθη. So among the Mohammedans, Abraham is designated *chalîl ullah*, "Friend of God."

9. *taken hold of from the ends of the earth*] It is disputed whether the reference is to the call of Abraham, or to the Exodus. It is a little difficult to suppose that Egypt could be described as the "ends of the earth" by a Jew; for although the writer may have lived in Babylonia, he could hardly divest himself of the historic consciousness of his nation, that Egypt was the neighbour of Israel. It is more probable, therefore, that he is thinking of Mesopotamia, and of the choice of Israel as effected in the call of Abraham. Note that Abraham is called "my servant" in Gen. xxvi. 24; Ps. cv. 6, 42.

corners] Lit. "side-portions." The word occurs only here, and is not to be confounded (as in A.V. "chief men") with that rendered "nobles" in Ex. xxiv. 11.

cast thee away] **rejected thee**—because of thy smallness.

10. *fear thou not*] Comp. *v.* 13; xliii. 1, 5, xliv. 2 (xli. 14, liv. 4), also Jer. xlvi. 27 f.

be not dismayed] Lit. "look not round" in terror.

I will strengthen, etc.] The perf. tenses used in the original express the unalterable determination of the speaker's will; Driver, *Tenses*, § 13.

11 right hand of my righteousness. Behold, all they that
are incensed against thee shall be ashamed and con-
founded: they that strive with thee shall be as nothing,
12 and shall perish. Thou shalt seek them, and shalt not
find them, even them that contend with thee: they that
war against thee shall be as nothing, and as a thing of
13 nought. For I the LORD thy God will hold thy right
14 hand, saying unto thee, Fear not; I will help thee. Fear
not, thou worm Jacob, and ye men of Israel; I will help

the right hand of my righteousness] Either "my righteous right hand," or, "my right hand of righteousness."

11—16. A marked change of metre (to the so-called elegiac rhythm) shews that these verses form a distinct section, which may be subdivided into three stanzas of two verses each. The theme is Israel's victory over its enemies. Marti is disposed to question the genuineness of the poem, on the ground that II. Isaiah never speaks of Israel as overpowering its enemies by armed force. That is true; but it is doubtful if even here the writer contemplates more than a *moral* victory of Israel—a confutation of its adversaries ("they shall be ashamed") through the impression which Jehovah's power makes upon them.

11, 12. *incensed*] Lit. "inflamed," as in ch. xlv. 24; Cant. i. 6. The precise form occurs only in these passages.

they that strive...them that contend...they that war] Lit. **men of thy contention...strife...warfare**; a climax which Delitzsch renders by *adversarii, inimici, hostes*. These expressions are emphatic and stand at the end of their respective clauses, and to each are attached *two* (logical) predicates. To bring out the rhythm of the tetrastich we should render as follows:

Behold they shall be ashamed and confounded—
all that are inflamed against thee;
They shall be as nought and perish—
the men who contend with thee;
Thou shalt seek them and not find them—
the men who strive with thee;
They shall be as nought and nothingness—
the men who war with thee.

13, 14. *will hold...will help*] **am holding...do help.** For *saying* render: **I who say.**

thou worm Jacob] Cf. Ps. xxii. 6; Job xxv. 6. *ye men of Israel*] supplies a very weak parallel. It is generally taken as an ellipsis for "ye few men of I." (as if it were מתי מספר, Gen. xxxiv. 30, etc.), but that would have to be expressed. We should probably read with Ewald "thou small worm Israel" (רמת for מתי);

thee, saith the LORD, and [1]thy redeemer is the Holy One of Israel. Behold, I will make thee a new sharp threshing 15
instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry 16
them away, and the whirlwind shall scatter them: and thou shalt rejoice in the LORD, thou shalt glory in the

[1] Or, *thy redeemer, the Holy One &c.*

the two words for "worm" occur together in Job xxv. 6 and also in ch. xiv. 11.

and thy redeemer is the Holy One of Israel] Metre demands a different division of clauses, and probably the excision of "saith the LORD" in the previous half-line (Duhm). With a slight additional change we may render:

I do help thee, thy Redeemer—Israel's Holy One.

The word for "redeemer" is *Gô'ēl*, the technical term for the person charged with the duty of buying back the alienated property of a kinsman, of avenging his death, and certain other obligations (see Lev. xxv. 48 f.; Num. xxxv. 19 ff.; Ruth iii. 12, etc.). It is a standing title of Jehovah in the latter part of Isaiah, occurring in 12 passages (the corresponding verb in 6 others). The verb means originally *to assert a right* by purchase: hence fig. *to reclaim, rescue,* etc.; Driver, *Introduction*[8], p. 418.

15, 16. Israel itself, in the might of Jehovah, shall be the means of crushing and scattering its foes. The idea, however, is not that of warlike conquest on the part of the Israelites, it is simply that in the contest Israel is as the threshing instrument to the corn; it is armed with an irresistible strength.

15. The *threshing instrument* (*môrāg*) is a heavy sledge studded on its under surface with sharp stones or knives, drawn by oxen over the floor. See the Note in Driver's *Joel and Amos*, pp. 227 f. It is not a different implement from the *ḥārûṣ* of ch. xxviii. 27. Indeed this word *ḥārûṣ* is the one here translated "sharp"; and it has doubtless intruded into the text as a variant to *môrāg* (Duhm). The instrument to which Israel is likened is "new" and "many-toothed" (lit. "possessor of mouths," i.e. edges), therefore in the highest state of efficiency.

the mountains...the hills] A figure for formidable enemies; perhaps also for obstacles in general. Comp. ch. xxi. 10; Mic. iv. 13.

17—20. A new section, marked by a reversion to the prevalent rhythm of the prophecy (trimeter distichs). With great pathos the prophet recalls to mind the miserable condition of Israel in the present, and adapts his glorious promise to the people's sense of need. He is thus led on to a glowing description of the marvels

17 Holy One of Israel. The poor and needy seek water and
there is none, and their tongue faileth for thirst; I the
LORD will answer them, I the God of Israel will not
18 forsake them. I will open rivers on the bare heights,
and fountains in the midst of the valleys: I will make
the wilderness a pool of water, and the dry land springs
19 of water. I will plant in the wilderness the cedar, the
acacia tree, and the myrtle, and the [1]oil tree; I will set
in the desert the fir tree, the [2]pine, and the [3]box tree

[1] Or, *oleaster* [2] Or, *plane* [3] Or, *cypress*

of the desert journey, in which a spiritual meaning is not lost sight of. It is instructive, however, to observe how the spiritual merges into the material in the prophet's imagination. The description of the people's need is obviously figurative, but the satisfaction of that need takes the form of a literal creation of waters and a luxurious vegetation in the desert. So again in ch. lv.

17. *The poor...*] Better: **The afflicted and needy seeking water when there is none, their tongue parched with thirst!** It may be a question whether such a description applies to all the exiles, or only to those, the true Israel, who were conscious of the religious privations of the Captivity.

18. Cf. ch. xxx. 25. *on the bare heights*] The word occurs only in ch. xlix. 9 and in Jeremiah (iii. 2, etc.). In Num. xxiii. 3 the text is doubtful.

a pool of water] Read: **pools** (אגמים for אגם־מים: xlii. 15).

19. The desert itself shall be transformed into a grove of stately and beautiful trees. *I will plant*] Better: **I will place.** The *myrtle* is only mentioned in exilic and post-exilic writings; ch. lv. 13; Zech. i. 8, 10 f.; Neh. viii. 15.

the oil tree] Not the olive, but the **oleaster** or wild olive (marg.).

the fir tree] Rather: **the cypress** (marg.). With regard to the last two of the seven trees there is no sure tradition. The first (*tidhar*) is identified by different authorities with the fir, the elm and the plane. The other (*tĕ'asshûr*) is according to some the box-tree, according to others a species of cedar, probably the sherbîn-tree of the Arabs (*cypressus oxycedrus*). The names occur again only in ch. lx. 13; the last, however, is also disguised in a corrupt reading in Ezek. xxvii. 6.

20. The ultimate object of this miracle is the demonstration of the creative power of the true God; see ch. xl. 5, lv. 13. The verse seems to shew that the previous description is not *merely* figurative, but that an actual physical transformation of the desert is contemplated.

together: that they may see, and know, and consider, 20
and understand together, that the hand of the LORD
hath done this, and the Holy One of Israel hath created it.
Produce your cause, saith the LORD; bring forth 21
your strong reasons, saith the King of Jacob. Let them 22
bring them forth, and declare unto us what shall happen:
declare ye the former things, what they be, that we may
consider them, and know the latter end of them; or

that they (men in general) *may...consider*] Lit. "lay (to heart)," a common ellipsis. *together* binds the four verbs of the sentence.

21—24. The argument of *vv.* 1—4 is resumed, but now the idols (*v.* 23), nŏt their worshippers, are addressed. Foreknowledge is the test of divinity. Can the idols produce any instance whatever of their power to predict, or indeed any proof of life and activity at all?

21. *your strong reasons*] Lit. "your strengths," a military metaphor transferred to controversy; cf. Job xiii. 12. The related word *'iṣma* is used in the same way in Arabic. Some would read עצביכם instead of עצמותיכם: "your idols"; but the parallelism is against this.

the King of Jacob] (cf. ch. xliii. 15, xliv. 6) referring back, perhaps, to *vv.* 8 f.,—the King whose "servant" Jacob is.

22. *bring them forth, and declare*] It is assumed that the "strong arguments" must be predictions.

the former things] The expression (*rî'shônôth*) occurs with great frequency in chh. xl.—xlviii. Sometimes it appears to be used quite generally of past events whether predicted or not (xliii. 18, xlvi. 9); but in other cases (especially with the art., as here) it has a definite reference to certain recent events predicted by Jehovah (xliii. 9), as contrasted with "new things" (xlii. 9, xlviii. 3 [6]) or "things to come" (xli. 22), i.e. events also predicted but not yet come to pass. It would seem that the *rî'shônôth* are the series of events connected with the rise of Cyrus, while the "new things" include the restoration of Israel and the revelation of the final glory, which are still hid in the womb of the future. See further on xlii. 9. Hence the challenge of the sentence before us ("declare the former things *what they be*") may be paraphrased: "explain to us the nature of this new and recent event, the victorious career of Cyrus"—that we may know what to expect from it. There is no ground for the view of Delitzsch and others that in this verse *hâ-rî'shônôth* refers to events still future, but in the *immediate* future, as opposed to the more remote future ("things to come").

the latter end of them] **their issue.** Sense and parallelism are

23 shew us things for to come. Declare the things that are
to come hereafter, that we may know that ye are gods:
yea, do good, or do evil, that we may [1]be dismayed, and
24 behold it together. Behold, ye are of nothing, and your
work of nought: an abomination is he that chooseth you.
25 I have raised up one from the north, and he is come;
from the rising of the sun one that calleth upon my

[1] Or, *look one upon another*

undoubtedly improved if (with Duhm) we transpose the last two clauses, reading the closing lines thus:

the former things, what they are do ye announce,
that we may lay it to heart;
or the coming things let us hear,
that we may know their issue.

23. *do good, or do evil*] i.e. "do anything whatever, good or bad" (Jer. x. 5; Zeph. i. 12), give any sign of vitality or intelligence.

that we may be dismayed] Rather: **that we may stare** (in astonishment). (The same word in *v.* 10.)

24. The silence of the idols settles the controversy.

of nothing...of nought] See on ch. xl. 17. The word *'épha'* here is probably a copyist's error for *'éphes*.

he that chooseth you]—your worshipper.

25—29. The argument is now brought to bear explicitly on the particular case of the raising up of Cyrus.

25. *raised up*] Strictly: **roused up** (as in *v.* 2), i.e. "impelled into activity" (Driver).

from the north...from the rising of the sun (cf. *v.* 2)] Scarcely: "from Media (in the north)" and "from Elam (in the east)." The terms are poetic; the north is the region of mystery, and the east the region of light (ch. xxiv. 15). In point of fact Cyrus came from the north-east.

one that calleth (or, shall call) *upon my name*] The clause is a relative one, and forms the obj. to "roused up." The expression can hardly mean less than that Cyrus shall acknowledge Jehovah as God; the meaning "make known everywhere, by his deeds" (Dillmann) is not to be defended. It is true that in ch. xlv. 4 f. it is said that Cyrus *had not known* Jehovah; but it is also said (*v.* 3) that the effect of his remarkable successes will be "that thou mayest know that I am Jehovah *that calleth thee by thy name*, the God of Israel." There is therefore no difficulty in the idea that Cyrus, who was at first the unconscious instrument of Jehovah's purpose, shall at length recognise that Jehovah was the true author of his success. But the further explanation that Cyrus shall "become conscious of his original religious affinity to the

name: and he shall come upon [1]rulers as upon mortar,
and as the potter treadeth clay. Who hath declared it 26
from the beginning, that we may know? and beforetime,
that we may say, *He is* righteous? yea, there is none
that declareth, yea, there is none that sheweth, yea,
there is none that heareth your words. *I* first *will say* 27
unto Zion, Behold, behold them; and I will give to
Jerusalem one that bringeth good tidings. And when 28
I look, there is no man; even among them there is no
counsellor, that, when I ask of them, can answer a word.
[2]Behold, all of them, their works are vanity *and* nought: 29
their molten images are wind and confusion.

[1] Or, *deputies*
[2] Or, *Behold, they are all vanity; their works are nought*

Jews, and act upon that consciousness" (Cheyne), goes beyond the language of the prophet.

come upon rulers] is a possible construction; but it is better, with most comm. since Clericus, to read "tread" (*yābûṣ* for *yābô'*). The word for "rulers" (*ṣāgān*) is Assyrian (*shaknu*) and occurs first in Ezekiel.

26. He is *righteous*] **He is in the right** (cf. Ex. ix. 27); or, simply, **Right!** (cf. ch. xliii. 9), although the adj. is always used of persons, except in Deut. iv. 8 (of the divine ordinances).

27. I *first...behold them*] A very perplexing sentence: lit. "A first one to Zion, Behold, behold them!" The text is obviously corrupt, and none of the proposed emendations is satisfactory. Fortunately, the general sense is clear from the parallel line which follows. In any case there appears to be a reference back to ch. xl. 9 ff.; and the idea will be that that prediction was the first authoritative declaration of the meaning of the appearance of Cyrus.

one that bringeth good tidings] **an evangelist** (see ch. xl. 9).

28. *And when I look, there is no man*] Better: **And I looked and there was,** etc. For the form of the sentence cf. l. 2, lix. 16 lxiii. 3. *even among them*] **and among these**, viz. the idols; the previous clause referring to their worshippers.

no counsellor] None who can advise in the present crisis.

29. The last word of the argument.

all of them] idols and worshippers together.

their works] are the images of the gods, "the work of men's hands" (parallel to "molten images" below).

confusion] "nothingness"—chaos (see ch. xl. 17).

CH. XLII. ISRAEL THE SERVANT OF JEHOVAH—ITS FUTURE MISSION AND PRESENT ABASEMENT.

The two preceding chapters were to some extent introductory to what follows. Nearly all the leading ideas of the prophecy have been already expressed, and all the personages of the drama —Jehovah, Israel, Cyrus, the nations and their gods—have been brought upon the stage, or at least have been mentioned. With this chapter the prophet begins to amplify and develop the various conceptions, already touched upon, by means of which he is enabled to interpret the action of Jehovah in the present crisis of history. And the first which he takes up is the thought of Israel as Jehovah's Servant. Up to ch. xliv. 23, that is the central and recurrent idea; in the end of that chapter the figure of Cyrus comes to the front, and the main theme to the end of ch. xlviii. is the deliverance from Babylon of which he is the agent. But the treatment is nowhere exhaustive; and although the minor sections are usually distinct, sharply defined stages or advances in the general thought can hardly be found. The writer glides rapidly from one theme to another, frequently returning on his track; and while some conceptions are dropped as he proceeds, there are others, and these the most important, which run on to the close.

In the view of many expositors, indeed, an entirely new personage is introduced in the opening verses of this chapter, namely, the Servant of Jehovah, whom these writers hold to be distinct from Israel. It is at least true that if the Servant of *vv.* 1—4 be Israel, he is Israel in a *new character*,—not in its actual condition of bondage and spiritual inefficiency (see *vv.* 18—25), but in the light of its ideal calling and mission, now about to be realised in history. This ideal is personified, and the vividness of the personification naturally suggests an individual as the subject of portraiture. Such impressions, however, are not greatly to be trusted. The real question is whether the characteristics predicated of the Servant belong to the prophet's conception of Israel's divine mission in the world, or whether they are such as to demand a separate and personal embodiment. That is the deepest problem in the whole book, and it is only to be solved by paying the closest attention to the exegesis of the individual passages and the prophet's general scheme of thought. As supplementing the notes on *vv.* 1—4 below, see Introduction, pp. lx ff., and Appendix, Note II.

Ch. xlii. falls into four sections:

i. *vv.* 1—9. The ideal calling and function of Israel.

(1) *vv.* 1—4. A portrait of the Lord's Servant from the point of view of Jehovah, who is the speaker.

(2) *vv.* 5—7. The truth embodied in the portrait is held up as a ground of encouragement to Israel; Jehovah, as it were, pledges His righteousness to the fulfilment of the ideal in the experience of the people.

(3) *vv.* 8, 9. The promise is confirmed by a renewed assertion of the divinity of Jehovah, and appeal to the argument from prophecy.

ii. *vv.* 10—12. A lyrical outburst calling on the whole earth to rejoice in the God whose glory is about to be manifested in the great redemptive act which ushers in the final salvation of humanity.

iii. *vv.* 13—17. Jehovah is represented as rousing Himself from His long inactivity, to bring about the redemption of His people, and the consequent overthrow of idolatry.

iv. *vv.* 18—25. The prophet addresses himself to Israel in its present state of blindness and wretchedness. He calls on the exiles to reflect on all that they have suffered at the hand of their God, and to recognise in it the effect of their obduracy and unfaithfulness to their calling, their misuse of religious privileges, and their positive transgressions of the law of Jehovah.

1—4. The ideal Servant of the Lord. The features of the portrait are these: (1) It starts from the thought of ch. xli. 8 ff., the *election* or *choice* of the Servant by Jehovah; this is immediately followed by (2) the *equipment* of the Servant with the divine Spirit, and (3) the *mission* for which he is raised up, viz. to be the organ of the true religion to the world (*v.* 1). (4) The *manner* and *spirit* of the Servant's working are then described; his unobtrusiveness and tenderness (*vv.* 2 f.). (5) His unflinching *constancy* in the prosecution of his work, and (6) his final and complete *success* (*v.* 4).

We have here the first of the four recognised "Servant poems." It is divided into three stanzas, each consisting of two rhythmically regular and for the most part parallel distichs (*vv.* 1; 2 + 3 *a*; 3 *b* + 4). While neither in language nor in metrical structure are the Servant passages clearly distinguished from the rest of the book, there is yet a certain "temperamental" difference between the subdued concentration and artistic completeness of thought in these twelve lines, and the more exuberant strains which predominate in the Deutero-Isaianic poetry. So much must be conceded to Duhm, even if we are not prepared to admit that the full harp of this prophet's genius was incapable of striking the note which vibrates in this passage. The hypothesis of diverse authorship is one to be considered along with the other complex elements of the problem; for the present it is enough to note the literary difference without basing any conclusions upon it.

1. The election, equipment, and mission of the Servant.

42 Behold my servant, whom I uphold; my chosen, in whom my soul delighteth: I have put my spirit upon him; he shall bring forth judgement to the [1]Gentiles.
2 He shall not cry, nor lift up, nor cause his voice to be
3 heard in the street. A bruised reed shall he not break, and the [2]smoking flax shall he not quench: he shall

[1] Or, *nations* (and elsewhere) [2] Or, *dimly burning wick*

Behold my servant] LXX. reads Ἰακὼβ ὁ παῖς μου ("Jacob my servant") and in the next line, Ἰσραὴλ ὁ ἐκλεκτός μου ("Israel my chosen"). This is an unauthorised addition; but interesting, as shewing how readily ancient readers identified the Servant with the nation.

whom I uphold] Cf. ch. xli. 10.

my chosen] Used of Israel ch. xliii. 20, xlv. 4; cf. the verb in xli. 8, etc.; and Deut. vii. 7, etc.

I have put my spirit upon him] The Servant's function being prophetic, he is, like the prophets, endowed with the spirit of Jehovah. So of Israel ch. xliv. 3. Cf. ch. xi. 2 ff., where the Messiah is endowed with the spirit for his royal functions.

he shall bring forth (or, **send forth**) *judgement to the* **nations**] This is the ultimate purpose of the Servant's being raised up,—the diffusion of the true religion throughout the world. The word "judgement" (*mishpāṭ*) occurs three times in these few verses, and evidently in a special sense. It is used as in Jer. v. 4 f., viii. 7 (cf. ch. li. 4, and 2 Ki. xvii. 26: "the *manner* of the God of the land") of the conditions which regulate intercourse with Jehovah, i.e. the principles of true religion: these are known in Israel and shall be revealed to other nations through the missionary activity of the Servant. All recent commentators instance the close parallel to the Arabic *dîn*, which denotes both a system of usages and a religion.

2. The Servant's unobtrusive manner of working. Not by clamorous self-assertion in the high places of the world, but by silent spiritual influences his great work shall be accomplished. Comp. the striking application in Matt. xii. 17 ff. This feature of the Servant's activity can hardly have been suggested by the demeanour of the prophets of Israel; and for that reason the prophecy is all the more wonderful as a perception of the true conditions of spiritual influence. It reminds us of the "still small voice" in which Elijah was made to recognise the power of Jehovah (1 Ki. xix. 12 f.). *nor lift up*] sc. his voice.

3. His gentleness towards the downtrodden expiring good in men.

the smoking flax] Marg. **the dimly burning wick**. The metaphor (like the preceding) involves a *litotes*: the meaning

bring forth judgement in truth. He shall not [1]fail nor 4
be [2]discouraged, till he have set judgement in the earth;
and the isles shall wait for his law. Thus saith God the 5
LORD, he that created the heavens, and stretched them

[1] Or, *burn dimly* [2] Or, *bruised*

is that instead of crushing the expiring elements of goodness he will strengthen and purify them. It is an interesting question whether these rudiments of religion are conceived as existing in the heathen world, or in the breasts of individual Israelites. The former view is no doubt that to which the national interpretation of the Servant most readily accommodates itself, and is also most in keeping with the scope of the passage as a whole. But in later sections a mission in and to Israel is undoubtedly assigned to the Servant, and a reference to that here cannot be excluded.

in truth] either **faithfully**, or **in accordance with truth.**

4. His constancy. The words *fail* and *be discouraged* correspond in the original to "dimly burning" and "broken" (point יָרוּץ, niph. of רָצַץ) in *v.* 3. (See marg.) The former is used of the failing eyesight of Eli (1 Sam. iii. 2); cf. Ezek. xxi. 7 (R.V. marg.).

for his law] **his revelation** (see on ch. i. 10) of the truth. It is doubtful whether the verb of this clause should be rendered "shall wait" or "do wait." If the latter be correct, the remarkable thought may be expressed that already the best of the heathen are dissatisfied with their religious systems and long for a purer faith.

5—7. Jehovah's promise to Israel, based on the preceding description. The dependence of these verses on *vv.* 1—4 is now admitted even by Duhm, who formerly thought that the Servant poem could be eliminated without injury to the context. He now holds that they were composed, in imitation of the style of II Isaiah, by the late editor or copyist who incorporated the Servant passages in the book. It is difficult to understand why a scribe who *ex hypothesi* inserted these poems "without regard to the Deutero-Isaianic context," wherever he happened to find enough vacant space in the book, should have been at the pains to append an imitation of the style of the main document. As a matter of fact the verses have every mark of II Isaiah's authorship. And since II Isaiah undoubtedly regarded Israel as the Servant of the Lord, there is a strong presumption that he not only had the Servant poem before him, but identified the subject of that poem in some way with the people of Israel.

5. *God the* LORD] **Jehovah the Deity** (הָאֵל)—He who alone is truly God, who has created and sustains all things.

forth; he that spread abroad the earth and that which cometh out of it; he that giveth breath unto the people
6 upon it, and spirit to them that walk therein: I the LORD have called thee in righteousness, and will hold thine hand, and will [1]keep thee, and give thee for a

[1] Or, *form*

spread abroad] Or, "made firm." The word means to beat out into a thin surface, and probably (as in the noun "firmament") combines the ideas of density and extension (cf. ch. xliv. 24; Ps. cxxxvi. 6). By a strong zeugma this verb is made to govern a second object, *that which cometh out of it*, which here probably denotes "vegetation" (see on ch. xxxiv. 1).

breath and *spirit* are here nearly identical, the divine principle of life breathed into man at his creation; Gen. ii. 7.

6. *called thee in righteousness*] i.e. in accordance with a stedfast and consistent purpose. Cf. ch. xlv. 13.

and will keep thee] Rather: **have kept** (point as *vav conver.*). The marg. ("form") derives the verb from a different root (יָצַר instead of נָצַר); if this sense be taken, it is necessary to read the words in close connexion with what follows: "I have formed and appointed thee for a covenant, etc."

for a covenant of the people] So again ch. xlix. 8. The expression is very peculiar, and the idea difficult to analyse: the following remarks are only given as a tentative and approximate exegesis. There are two questions: (1) What is the logical relation between the two terms "covenant" and "people"? From the analogy of the parallel phrase ("light of the nations") we may infer that "people" is in the genitive governed by "covenant": "a covenant of a (or the) people." Further, "people" can hardly be understood of humanity at large (even if that were a possible use of the word), because in xlix. 8 the phrase is applied exclusively to the Servant's mission to Israel. Now in the only other two passages where the word occurs in II Isaiah (liv. 10, lv. 3 [cf. lix. 21, lxi. 8, and, with a difference, lvi. 4—6]) the covenant (*bĕrîth*) means the indissoluble relationship of grace established by Jehovah with His people Israel. Jeremiah had already prophesied (xxxi. 31 ff.) that the future nationality of Israel would rest on a "new covenant," i.e. a new religious relation to Jehovah. It is not too bold a speculation that II Isaiah had this idea in his mind, and that what he here means is "the covenant in virtue of which Israel shall once more be restored as a nation." But (2) how can it be said that the Servant *is* or *shall be* such a covenant? The usual explanation is that "covenant" is equivalent to "mediator of a covenant"; and if the Servant be an individual, that is perhaps the best explanation

covenant of the people, for a light of the Gentiles; to 7
open the blind eyes, to bring out the prisoners from the
dungeon, and them that sit in darkness out of the prison
house. I am the LORD; that is my name: and my 8
glory will I not give to another, neither my praise unto
graven images. Behold, the former things are come to 9
pass, and new things do I declare: before they spring
forth I tell you of them.

that can be given. But if the Servant represents the divine ideal which moulds the national life of Israel, another view suggests itself. The prophet's thought may be that the Servant is that imperishable element or aspect of Israel which is the permanent bond between Jehovah and His people, and which is destined to be embodied in a restored national existence.

for a light of the **nations**] The ultimate destiny of the Servant; see on *v.* 1.

7. *to open...to bring out*] With this rendering the subj. of the two verbs may be either Jehovah or the Servant: "that I may..." or "that thou mayest...." The inf., however, has often the sense of a gerund in *do* (Davidson, *Synt.* § 93); in which case the subj. is necessarily Jehovah Himself: **opening blind eyes...bringing out**, etc. This is perhaps the easier construction here; but the same ambiguous idiom occurs in more difficult connexions (xlix. 5, 8, li. 16), and there is some uncertainty as to its precise import. Blindness and imprisonment are metaphors for the Captivity; although a spiritual application may be included, and even a reference to the darkness of the heathen world.

8, 9. A renewed assertion of Jehovah's sole Godhead, as proved by the fulfilment of His word. The verses are taken by many critics as the original continuation (after omission of the Servant passage) of xli. 21—29; and the points of contact are obvious. But in the first place xli. 29 requires no continuation, for the false gods are there contemptuously dismissed in the third person; and secondly, if it did, a still better conclusion would be found in *v.* 17. The recurrence of an idea already dwelt upon is too frequent a phenomenon in II Isaiah to justify wholesale omission for the sake of continuity.

8. *my glory...another*] (cf. ch. xlviii. 11)—the glory of true deity, which would be obscured if shared with other beings.

9. *the former things*] The things formerly predicted and now realised. The reference is to the appearing of Cyrus. The *new things* are the substance of the present prophecy, the exaltation of the Servant, the redemption of Israel, and the conversion of the heathen. (See Introd. p. xx.)

before they spring forth] Lit. "sprout." Cf. xliii. 19, lv. 10 f.

10 Sing unto the LORD a new song, and his praise
from the end of the earth; ye that go down to the
sea, and all that is therein, the isles, and the inhabitants
11 thereof. Let the wilderness and the cities thereof lift
up *their voice,* the villages that Kedar doth inhabit;
let the inhabitants of Sela sing, let them shout from
12 the top of the mountains. Let them give glory unto

10—12. The mention of "new things" in *v.* 9 suggests this "new song," in which the creation is called to celebrate Jehovah's glory. The expression is common in the Psalms (xxxiii. 3, xl. 3, xcvi. 1, xcviii. 1, cxliv. 9, cxlix. 1; cf. Rev. xiv. 3). These Psalmists probably borrowed the term from our prophet, whose use of it bears the stamp of originality. It is a song "such as has never been heard in the heathen world" (Delitzsch). See ch. xxiv. 14—16. It is possible that *v.* 13 belongs to the hymn, for the transition from creation to redemption is a common feature of the class of Psalms referred to; but its affinities seem rather with the verses following.

10. *from the end of the earth*] means (as in Gen. xix. 4; Jer. li. 31) "from end to end."

ye that go down to the sea] Cf. Ps. cvii. 23. There is some awkwardness in the following words: *and all that is therein* (lit. "and the fulness thereof"), which are naturally parallel to "the sea" and not to "those who go down to it." The harshness is removed by a plausible emendation of Lowth, who reads the whole clause in accordance with Ps. xcvi. 11, xcviii. 7, **let the sea roar and the fulness thereof** (יִרְעַם for יוֹרְדֵי).

the isles] See on ch. xl. 15.

11. *the wilderness and the cities thereof*] The "cities," like the "villages" of the next line, are those in the oases, occupied by the settled Arabs; the former are probably the great centres of the caravan trade, like Tadmor and Petra. *Kedar* (see on ch. xxi. 16) is sometimes referred to as a tribe of nomadic, tent-dwelling Arabs (Ps. cxx. 5; Cant. i. 5; Jer. xlix. 28 f.); here they are villagers, what the modern Arabs call *ḥaḍarîya* (connected with the word *ḥāzēr,* used here) as opposed to the *wabarîya* or nomads (Delitzsch). In Jer. ii. 10 Kedar stands, as here, in opposition to the Mediterranean countries.

the inhabitants of Sela] Render as A.V. **of the rock,** on account of the parallel "mountains." Sela would probably be Petra; but this identification, in any O.T. passage, is resisted by many scholars (see on ch. xvi. 1).

sing] Rather, **exult,**—a different word at any rate from that used in *v.* 10.

12. *glory* and *praise*: the same words as in *v.* 8.

the LORD, and declare his praise in the islands. The 13
LORD shall go forth as a mighty man; he shall stir
up [1]jealousy like a man of war: he shall cry, yea, he
shall shout aloud; he shall do mightily against his
enemies. I have long time holden my peace; I have 14
been still, and refrained myself: *now* will I cry out like
a travailing woman; I will [2]gasp and pant together.
I will make waste mountains and hills, and dry up all 15
their herbs; and I will make the rivers islands, and will

[1] Or, *zeal* [2] Or, *destroy and devour*

13—17. Jehovah takes the field against His enemies. The gracious side of His intervention is described in *v.* 16.

13. *The LORD shall go forth*] The technical expression for the initiation of a campaign (2 Sam. xi. 1; Am. v. 3, etc.).

as a mighty man (or, **hero**)*...a man of war*] Similar representations in ch. xxviii. 21, lix. 16 f.; Ex. xv. 3; Zech. xiv. 3, etc. *Jealousy* (better, **zeal**) means "passion" in very varied senses. Here it seems equivalent to the "battle fever." See ch. ix. 7.

he shall cry] raise His battle cry (1 Sam. xvii. 20, etc.).

shout aloud] **shriek** (Zeph. i. 14).

he shall do mightily] Lit. **he shall play the hero.** The form occurs elsewhere only in Job (xv. 25, xxxvi. 9).

14 f. Jehovah's battle-song. The passage, which obviously continues the figure of *v.* 13, is exceedingly bold in its anthropomorphism.

14. *I have long time holden my peace*] Lit. "I have been silent from of old." The period of silence perhaps goes back further than the Exile; it is the time during which Jehovah has permitted the oppression of His people by the heathen.

I have been still] Lit. "been dumb"; but "still" expresses the idea better; it is abstinence from action, not from speech, that is meant.

refrained myself] Cf. Gen. xliii. 31, xlv. 1.

now *will I cry out*] The verb does not recur in the O.T. In Aramaic it is used of the bleating of sheep. Here it denotes the convulsive utterance of uncontrollable emotion, "like a travailing woman."

15. Jehovah's breath of anger will make the fairest and best watered regions an arid waste. Cf. ch. xl. 7, 24, and note the contrasted image in xli. 18 f. The verb אחריב probably means here "dry up," as in xxxvii. 25, li. 10, etc. For *herbs*, read **herbage**. The word *islands* is used in a peculiar and unnatural sense, of dry land as opposed to water. Possibly צִיָּה, "parched land" (xxxv. 1, etc.), should be substituted.

16 dry up the pools. And I will bring the blind by a way
that they know not; in paths that they know not will
I lead them: I will make darkness light before them,
and crooked places straight. These things will I do,
17 [1]and I will not forsake them. They shall be turned
back, they shall be greatly ashamed, that trust in graven
images, that say unto molten images, Ye are our gods.

[1] Or, *and will not forbear*

16. The prophet (influenced perhaps by the contrasted imagery of xli. 18, etc.) hastens on to the gracious issue of God's interposition, the homebringing of the captives through the trackless desert.

the blind here are hardly the spiritually blind, those who cannot discern God's purpose (as *v.* 18); what is meant is that the travellers cannot see their path, just as the desert is the region of "darkness" because it has no track (cf. Jer. ii. 6, 31).

crooked places **a plain**] (cf. ch. xl. 4).

These things...forsake them] Better: **These are the things I have determined to do** (perf. of resolution) **and not leave undone**. But the last expression is awkward.

17. The confusion of the idolaters, through the "revelation of the glory of God" (ch. xl. 5), the Babylonians being those specially referred to (cf. ch. xlvi. 1).

they shall be **utterly** *ashamed*] (as ch. xli. 11). The emendation יִלָּבְשׁוּ for יֵבֹשׁוּ is attractive: "they shall be clothed with shame" (Ps. xxxv. 26).

18—25. We come now to a passage of striking pathos, and of profound interest for the light which it sheds on the conception of the Servant of the Lord. The Servant of *v.* 19, who is described as spiritually blind and deaf, and therefore altogether unfit for Jehovah's purpose, is expressly identified with the people of Israel (see *vv.* 22, 24). The contrast to *vv.* 1—4, where the Servant is pourtrayed as the perfect and successful worker for God, is at first sight startling; and the question is naturally raised whether the subjects of personification can be the same in the two cases, or even whether both portraits could have been drawn by the same hand. We believe that both these questions may be answered in the affirmative. The solution of the difficulty lies in the distinction between the ideal calling of Israel, to be realised in the future, and its actual condition during the Exile. The former point of view is represented by *vv.* 1—4, where Jehovah is the speaker, and the Servant is described *sub specie aeternitatis*, as he exists to the divine mind and purpose. Nothing is there said to indicate that the Servant (Israel) is as yet *conscious*

Hear, ye deaf; and look, ye blind, that ye may see. 18
Who is blind, but my servant? or deaf, as my messenger 19
that I send? who is blind as he that is [1]at peace *with*
me, and blind as the LORD'S servant? Thou seest many 20
things, but thou observest not; his ears are open, but
he heareth not. It pleased the LORD, for his righteous- 21
ness' sake, to [2]magnify the law, and make it honourable.

[1] Or, *made perfect* Or, *recompensed*
[2] Or, *make the teaching great and glorious*

of his mission or prepared to fulfil it. Hence it is no real contradiction to speak of the Servant (as is done in *vv.* 18—25) as at present blind to the meaning of his own history, and of Jehovah's providential dealings with him. We shall find that the awakening of the Servant to the consciousness of his high vocation is precisely the theme of the second of the Servant poems (xlix. 1—6), which thus marks an advance not only on *vv.* 18—25 but also on *vv.* 1—4, of this chapter.

18. *look* and *see* are distinguished as in 2 Kings iii. 14; Job xxxv. 5, etc.; the former is to direct the gaze towards, the latter to take in the significance of an object.

19. Israel is the blind and deaf nation *par excellence*, because no other nation has been so tested by the opportunity of seeing and hearing (see on *v.* 21). *my messenger that I send*] Cf. ch. xliv. 26, where "messengers" is parallel to "servant(s)."

as he that is at peace with me] The meaning of the Heb. *mĕshullām* (a proper name in 2 Ki. xxii. 3; Ezra viii. 16, and often) is uncertain. Some take it as the equivalent of the Arabic "Moslim," = "the devoted one" (Cheyne, *Comm.*); but the idea seems hardly suitable, inasmuch as it implies a state of *character* which the actual Israel does not possess. A better rendering might be **the befriended one** (sc. by Jehovah), after the analogy of Job v. 23; or "the requited one" (see marg.), though it is difficult to attach any definite meaning to these expressions in the context. Duhm's suggestion to read "their rulers" (משליהם) with the LXX. is not a fortunate one.

blind in the last clause should no doubt be **deaf**, as is read in some MSS.

20. *Thou* **hast seen** *many things*] Such is the reading of the consonantal text, which has been quite needlessly changed by the punctuators ("seeing"). The idea of the verse is that the great historical facts of revelation have been within the cognisance of Israel, but it has failed to apprehend their true import. Cf. ch. xliii. 8, vi. 9 ff.; and esp. Deut. xxix. 3 f.

21. It was Jehovah's pleasure, for His righteousness' sake, to magnify instruction (or, **revelation**) **and glorify it.** *righteousness*

22 But this is a people robbed and spoiled; they are all of
them snared in holes, and they are hid in prison houses:
they are for a prey, and none delivereth; for a spoil,
23 and none saith, Restore. Who is there among you that
will give ear to this? that will hearken and hear for the
24 time to come? Who gave Jacob for a spoil, and Israel
to the robbers? did not the LORD? he against whom

is to be understood exactly as in *v.* 6; and the verbs "magnify" and "glorify" are subordinate to "was pleased," expressing that which Jehovah was pleased to do. (See Davidson, *Synt.* § 83, R. 1.) The only question is whether the reference is to the past revelation in law and prophecy, by which Israel has failed to profit; or to the future glorification of religion by its diffusion among the nations (*vv.* 1, 4, 6). The last is doubtless the meaning. The verse is not an explanation of the "many things" that Israel has seen and failed to see, but introduces a new thought. It expresses the great purpose which Jehovah had cherished with regard to Israel—to make it the instrument of extending the knowledge of His will to the world. This is the true "glorification" of the *Tôrāh* of Israel (*v.* 4).

22 ff. shew how this design has hitherto been frustrated by the necessity of imposing chastisement on Israel, till it should learn its true mission.

22. *But this...*] Rather: **But it.** *snared in holes*] This is no doubt the sense, although a change of pointing seems necessary in the verb, making it a passive (read *hûphaḥ* for *hāphēaḥ*). The metaphor is for the Captivity; the prophet does not necessarily mean that a large proportion of the exiles were actually incarcerated in dungeons.

23. The question expresses the prophet's wish that now at last some of the people should begin to realise the significance of their relation to Jehovah, and prepare themselves for the great deliverance.

will give ear to this] i.e. to the substance of the present exhortation,—the contrast between the ideal calling of Israel and its present position, its failure to realise its mission, and (especially) the reason of that failure (*vv.* 24 f.).

for the time to come] in contrast to past disobedience. It is evident that the prophet expects the mission of Israel to be realised by a conversion of the nation.

24, 25. The enigma of Israel's history is that Jehovah its God has given it over to its enemies,—a truth which the nation as a whole has never yet laid to heart.

24. *for a spoil*] A better reading (which is probably that intended by the consonantal text) is **to the spoiler.** (Cf. ch. x. 13.)

did not the LORD?...] The whole of this answer is regarded by

we have sinned, and in whose ways they would not walk,
neither were they obedient unto his [1]law. Therefore he 25
poured upon him the fury of his anger, and the strength
of battle; and it set him on fire round about, yet he
knew not; and it burned him, yet he laid it not to heart.

[1] Or, *teaching*

Duhm and Cheyne as spurious. Its removal gets rid of an awkward alternation of persons, and enables us to read *v.* 25 as a continuation of the question in the first part of *v.* 24. But Duhm goes too far when he objects to the *substance* of the answer, on the ground that so explicit a confession of sin is improbable before ch. xliii. 1 ff. The last clause is to be translated as a relative, **and whose law they did not obey.**

25. *Therefore* should be simply **And** (continuing the question of 24 *a*). *the strength of battle*] **the violence of war**, which (as in ch. ix. 18 ff., etc.) is compared to a fire. *he knew not*] i.e. "understood it not"; hardly, "heeded it not." Israel felt its calamities keenly enough, but did not comprehend their significance, as a visitation from Jehovah. Note the contrast in ch. xliii. 2.

CH. XLIII. **1**—XLIV. **23.** ISRAEL, JEHOVAH'S SERVANT AND WITNESS, IS COMFORTED WITH GRACIOUS PROMISES OF REDEMPTION AND A GLORIOUS RESTORATION.

(i) *vv.* 1—7. This section follows closely on *vv.* 18—25 of the previous chapter. The prophet has reminded the captives that the author of their calamities is Jehovah, against whom they have sinned; now he assures them that in spite of these sins God has not cast them off, and directs their thoughts to the bright future about to dawn on them. Jehovah is about to redeem Israel, which He has formed and chosen for His own (*vv.* 1, 2); He will ransom it at the cost of powerful and wealthy nations, because it is precious in His sight (*vv.* 3, 4); He will gather together its scattered members from the remotest quarters of the world (*vv.* 5—7).

(ii) *vv.* 8—13. The argument from prophecy is here repeated, and again in the dramatic form of a judicial process between Jehovah and the assembled nations. These are challenged to bring forward their *witnesses* to prove that their gods have foretold this wonderful event, or that any past prediction of theirs has been verified (*v.* 9). Jehovah on His part brings forward His servant Israel, a people blind and deaf, but able at least to bear witness to the *fact* that He has given incontestable proof of divinity by predicting this great deliverance (*vv.* 8, 10 ff.).

43 But now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel: Fear not, for I have redeemed thee; I have called thee by thy name, thou

(iii) *vv.* 14—21. The fall of Babylon is for the first time explicitly announced (*vv.* 14, 15), as the preliminary to Israel's restoration. The glory of this "new thing" shall eclipse all "former things," even the wonders of the exodus from Egypt and the marching through the wilderness (*vv.* 16 ff.). The prophet's imagination again fixes on the concrete image of the miraculous way through the desert as the emblem of Jehovah's saving power (*vv.* 19 ff.).

(iv) *vv.* 22—28. A renewed remonstrance with Israel, similar in tone to ch. xlii. 18—25. While Israel has been utterly careless of Jehovah (*v.* 22), burdening Him not with lavish offerings but merely with its sins and iniquities (*vv.* 23, 24), He, for His own sake, forgives its trespasses (*v.* 25), although the people have forfeited all claim on His mercy (*vv.* 26—28).

(v) Ch. xliv. 1—5. By the outpouring of His spirit, Jehovah will so bless and prosper His people, that proselytes from among the heathen shall voluntarily attach themselves to the restored nation. This promise stands in contrast to the severity of the preceding verses, exactly as *vv.* 1—7 follow upon the last strophe of ch. xlii.

(vi) *vv.* 6—8. A re-assertion of the sole deity of Jehovah as a ground of confidence in the future.

[*vv.* 9—20, an elaborate exposure of the irrationality of idolatry, seem to be an interpolated passage (see pp. 54 f.).]

(vii) *vv.* 21—23. An exhortation to the exiles to lay these truths to heart, and cleave to the God who forgives their sin, and who alone can deliver. *v.* 23 is a closing hymn of praise, called forth by the thought of the great redemption.

1—7. Israel, assured of Jehovah's protection in the impending world crisis, and of a glorious national restoration, may face the future without fear.

1. *But now*] In contrast to xlii. 25.

that created thee...that formed thee] Three verbs which express Jehovah's creative activity are applied in this prophecy to His special relation to Israel: "create" (*vv.* 1, 7, 15); "form" (*vv.* 1, 21, xliv. 2, 21, 24, xlv. 11, xlix. 5 (lxiv. 8); "make" (xliv. 2, li. 13, liv. 5).

I have redeemed thee] Rather: **I redeem thee** (perf. of certainty). See on ch. xli. 13 f. *I have called* (**I call**) *thee by thy name*] i.e. I address thee as one who is familiar and dear (xlv. 3 f., cf. Ex. xxxi. 2; Est. ii. 14); stronger than the simple "call" (xlii. 6, xlix. 1). A change of text ("called *thee* by *my* name") is unnecessary.

art mine. When thou passest through the waters, I will 2
be with thee; and through the rivers, they shall not
overflow thee: when thou walkest through the fire, thou
shalt not be burned; neither shall the flame kindle upon
thee. For I am the LORD thy God, the Holy One of 3
Israel, thy saviour; I have given Egypt as thy ransom,
Ethiopia and Seba for thee. Since thou hast been 4
precious in my sight, [1]*and* honourable, and I have loved
thee; therefore will I give men for thee, and peoples for
thy life. Fear not; for I am with thee: I will bring thy 5

[1] Or, *thou hast been honourable &c.*

2. When Jehovah was angry the fire burned Israel (ch. xlii. 25), but now with Jehovah on its side, it is invulnerable in the severest trials. "Water" and "fire" are common images of extreme peril; the former in Ps. xxxii. 6, xlii. 7, cxxiv. 4 f.; the latter in ch. xlii. 25 (cf. Dan. iii. 17, 27); both together Ps. lxvi. 12. For *burned* render **scorched** (Prov. vi. 28).

3. *thy saviour*] Or, "deliverer"; a favourite designation of Jehovah with this prophet; *v.* 11, ch. xlv. 15, 21, xlix. 26 (lx. 16, lxiii. 8). The second half of the verse shews on how large a scale this national deliverance is to be executed.

I **give** *Egypt as thy ransom...*] The meaning appears to be that Cyrus will be compensated for the emancipation of Israel by the conquest of these African nations, rich and distant lands, which did not belong to the Babylonian Empire. As a matter of fact the conquest of Egypt was effected by Cambyses, the son and successor of Cyrus, although it is said to have been contemplated by Cyrus himself (Herod. I. 153), and is actually (though wrongly) attributed to him by Xenophon (*Cyrop.* VIII. 6. 20).

Seba (Gen. x. 7; Ps. lxxii. 10; ch. xlv. 14) was, according to Josephus (*Ant.* II. 249), Meroë, the northern province of Ethiopia, lying between the Blue and the White Nile.

ransom is strictly a money payment by which a man escapes the forfeit of his life (see Ex. xxi. 30; Num. xxxv. 31 f.; Prov. vi. 35, etc.).

4. *Since thou hast been...*] Rather: **Because thou art precious in my sight, art honourable** (cf. xlix. 5 *b*), **and I love thee** (three co-ordinate clauses). The A.V. and R.V. marg. seem to take the conjunction in a temporal sense, a view which has been defended by some commentators on grammatical grounds, but is quite unsuitable.

men] in contrast to a money payment. But it is perhaps better to read with Duhm and others אַרְצוֹת, "lands."

6 seed from the east, and gather thee from the west; I will
say to the north, Give up; and to the south, Keep not
back; bring my sons from far, and my daughters from
7 the end of the earth; every one that is called by my
name, and whom I have created for my glory; I have
8 formed him; yea, I have made him. Bring forth the
blind people that have eyes, and the deaf that have ears.
9 [1]Let all the nations be gathered together, and let the

[1] Or, *Gather yourselves together, all ye nations*

5—7. The ingathering of the Dispersion (cf. ch. xlix. 12).

6. *my sons...my daughters*] See ch. i. 1. The individual Israelites are the children of the marriage between Jehovah and the nation (Hos. ii. 2, 5; Ez. xvi. 20, etc.).

7. *that is called by my name*] i.e. who belongs to the community in which Jehovah is worshipped.

for my glory] Although it is only the restored nation that can fully manifest Jehovah's glory to the world, each of its scattered units shares the dignity which belongs to Israel as a whole.

8—13. Another imaginary judgement scene (cf. ch. xli. 1—4, 21—28), in which Israel appears as Jehovah's witness to the truth of His prophecies.

8. *Bring forth*] i.e. not "from exile," but "before the tribunal." The sense demands an imperat. or inf. abs., and the Heb. pointing (which gives a perf.) must be altered accordingly.

the blind people that have eyes...] The R.V. here fails to bring out the force of the original. Render: **a people blind, yet having eyes,** etc. This cannot mean "a people *once* blind and deaf, but *now* in possession of sight and hearing"; and it scarcely means anything so subtle as "a people which though blind and deaf yet possesses the organs of sight and hearing," and therefore can be made to see and hear (*v.* 10). The paradox is the same as in ch. xlii. 20 ("thou hast seen many things but thou observest not," etc.), the sense being that while Israel lacks insight into the divine meaning of its own history, it is nevertheless a perfectly competent witness to the bare external *facts*; it has *heard* the predictions and *seen* them fulfilled.

9. *Let all the nations be gathered together*] The form of the verb in Heb. presents difficulty. By some it is treated as a rare form of imperat., on the ground of two doubtful analogies (so marg., "Gather yourselves together," etc.). Others take it as a precative perf. (A.V. and R.V.) the existence of which in Heb. is also disputed (see Driver, *Tenses*, § 20). There seems, however, no reason why it should not be understood as a perf. in the ordinary sense: **All the nations are gathered together.** The assembling of the parties in the process naturally precedes the

peoples be assembled: who among them can declare this, and shew us former things? let them bring their witnesses, that they may be justified: [1]or let them hear, and say, It is truth. Ye are my witnesses, saith the 10
LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he; before me there was no God formed, neither shall

[1] Or, *and that they may hear*

calling of witnesses; and this clause is descriptive of the scene presupposed by *v.* 8. The following verb should then be pointed as a consecutive impf.: **and the peoples are assembled.**

who among them (the heathen gods, represented by their worshippers) *can declare this*] which is about to happen—the redemption and restoration of Israel.

former things] Predictions of the events that have already taken place. See on xli. 22. If they profess to do this, then *let them bring their witnesses,* in support of their contention.

and *let them hear, and say*] The subject changes to the witnesses, who are supposed to hear the allegations of the false deities, and corroborate them.

be justified...It is truth] See on ch. xli. 26.

10. The gods are unable to meet the challenge, and Jehovah turns to His servant Israel, whose very presence is evidence of His power both to predict and to deliver. The words *and my servant* are not a complement of the subject ("ye are my witnesses and [so is] my Servant") but of the predicate (**ye are my witnesses and** [ye are] **my Servant**). The former view would imply some sort of distinction between the Servant and Israel, whether of an individual over against the nation, or of a part of the nation over against the whole. But whatever view may be held of the personality of the Servant, the natural construction of the sentence places it alongside of those numerous passages where the title is applied to Israel. To bear witness to Jehovah's divinity is one of the functions of Israel as the Servant of the Lord.

that ye may know...] In the very act of bearing witness, it would seem that the mind of Israel is to be awakened to the grand truth of which its own history is the evidence,—the sole divinity of Jehovah, and its own unique position as His servant.

I am he] See ch. xli. 4.

before me there was no God formed] Strictly, of course, the idea is, "before any god was formed I existed." The form of expression might be derived from the Babylonian cosmology, according to which the gods were the first beings to emerge from the primeval chaos. The following words occur in the Chaldean

there be after me. I, even I, am the LORD; and beside
me there is no saviour. I have declared, and I have
saved, and I have shewed, and there was no strange *god*
among you: therefore ye are my witnesses, saith the
LORD, and I am God. Yea, [1]since the day was I am he;
and there is none that can deliver out of my hand:
I will work, and who shall [2]let it?

[1] Or, *from* this *day forth I &c.* [2] Or, *reverse*

account of creation: "When of the gods none had yet arisen, when none named a name or [determined] fate; *then were the [great] gods formed*" (Schrader, *Cuneiform Inscriptions* on Gen. i. 1). It is probably to this origin of the gods themselves that reference is made, rather than to the formation of their images (ch. xliv. 9).

11. *I, even I, am the* LORD] **I, I am Jehovah**; see on ch. xlii. 8.

there is no saviour] See on *v.* 3. The will and power to "save" is to II Isaiah the distinctive function and predicate of true deity.

12. *have declared...saved...shewed*] The arrangement of the verbs is peculiar. Some would remove the second, others the third, as dittography. But if there be any error in the text it is more likely the omission of a fourth word, which would be parallel to "saved," as "shewed" is to "declared" (so Duhm).

and there was no strange (i.e. foreign) god] This cannot refer to an early period of the history, before idolatry had crept in; because the deliverance is conceived as having just taken place. It is true that many "strange gods" had been acknowledged in Israel; but none of them was really there, as a living active presence in their midst. The meaning is, "It is I who do this, and no god who is a stranger among you." "*strange* god" is strictly "stranger," as in Deut. xxxii. 16; Jer. ii. 25, iii. 13.

and *ye are my witnesses*] to the truth, namely, that Jehovah and no strange god has been active in your history. The following clause *and I am God* begins a new distich and should be connected with *v.* 13; the metre, however, requires the addition of some such phrase as "from of old" (מֵעוֹלָם, Oort, Duhm and others) parallel to "from this day" (מִיּוֹם: cf. Ezek. xlviii. 35) in *v.* 13.

13. *Yea, since the day was*] The correct translation is that of marg.: **Yea, from this day forth** (for all the future) **I am** (xli. 4); the deliverance marking a new era in Jehovah's manifestation of Himself as God, the only God who is a saviour (*v.* 11).

I will work...let it?] Better: **I work, and who shall reverse it?** (cf. ch. xiv. 27).

Thus saith the LORD, your redeemer, the Holy One 14
of Israel: For your sake I have sent to Babylon, and I
will bring down [1]all of them as fugitives, even the Chal-
deans, in the ships of their rejoicing. I am the LORD, 15
your Holy One, the Creator of Israel, your King. Thus 16
saith the LORD, which maketh a way in the sea, and

[1] Or, as otherwise read, *all their nobles, even &c.*

14, 15. A new section (14—21) commences here with a brief but explicit announcement of the fall of Babylon.

14. *the LORD, your redeemer*] See on ch. xli. 14.

I have sent (or perhaps, **I will send**) *to Babylon*] As object of the verb we must supply the Persian army, the "consecrated ones" of ch. xiii. 3.

and I will bring down...rejoicing] A corrupt and unintelligible passage. Accepting the text as it stands, the best translation is no doubt that of R.V. The sense would be that the inhabitants of Babylon shall all be sent down the Euphrates as fugitives in ships, which was precisely the manner in which Merodach-baladan made his escape from Sennacherib (see Schrader, *Cuneiform Inscriptions*, E.T. Vol. II. p. 36). A description of the ships on the Euphrates is to be found in Herod. I. 194; they are here called "ships of rejoicing" as having formerly been used for pleasure. The rendering, however, is altogether unsatisfying. The difficulties appear to be partly due to the loss of some words in the text; and emendations of single expressions merely suggest different turns of thought without producing any acceptable result. Thus, the word for "fugitives" might (with the change of one vowel) be read as "bolts," and this is taken by A.V., though without justification, as a metaphor for "nobles." It might also be a metaphor for the defences of Babylon, or a symbol of Israel's captivity; "I will bring down the bolts" gives a good enough sense so far as it goes. Another slight emendation is to change "ships" into "lamentations" (Ewald); "and the shouting of the Chaldeans into lamentations" (?). Fortunately, the underlying idea, that the power of Babylon will be broken for Israel's sake, is not doubtful.

16—21. The sequel to the overthrow of Babylon is the deliverance of Israel, the method of which is compared with the greatest miracle in Israel's past history, the exodus from Egypt.

16. *Thus saith the LORD*] The oracle itself begins at *v.* 18; it is prefaced in *vv.* 16 f. by a vivid description of the mighty power of Jehovah, as illustrated once for all at the crossing of the Red Sea (Ex. xiv. f.).

17 a path in the mighty waters; [1]which bringeth forth the
chariot and horse, the army and the power; they lie
down together, they shall not rise; they are extinct,
18 they are quenched as [2]flax: Remember ye not the
19 former things, neither consider the things of old. Be-
hold, I will do a new thing; now shall it spring forth;

[1] Or, *which...power: They shall lie &c.* [2] Or, *a wick*

in the mighty waters] Cf. Neh. ix. 11.

17. *which bringeth forth*] i.e. allows them to come forth to their destruction (cf. Ez. xxxviii. 4, where the same expression is used with regard to the expedition of Gog, king of Magog). The next words should be rendered simply **chariot and horse** (without art.).

the army and the power] Perhaps: **army and warrior.** The second word is found elsewhere only in Ps. xxiv. 8 (R.V. "strong") in apposition with the common word for "hero." Here it may be used collectively.

they lie down] A graphic present (impf.).

quenched as flax] **extinguished like a wick**; the same words as in ch. xlii. 3. The alternation of tenses in the original is noteworthy and very graphic. The participial construction first gives place to the descriptive impf., and this again to two perfects of completed action.

18. Great as the wonders of the exodus were they shall be far surpassed by that which Jehovah is about to do. The verse resumes the opening clause of *v.* 16.

Remember ye not...] Cf. Jer. xvi. 14 f., xxiii. 7 f. It is not meant of course that the exodus shall be actually forgotten (see ch. xlvi. 9), but only that it shall no longer be the supreme instance of Jehovah's redeeming power.

former things...things of old] Cf. ch. xlvi. 9. Obviously the expression "former things," so often used of past events predicted, here denotes the remote incidents of the deliverance from Egypt.

19. The making of the way through the desert and water for the pilgrims to drink (see on ch. xl. 3 f., xli. 18 ff.) is considered to be a miracle transcending the passage of the Red Sea, and all the miracles which attended the first exodus. This is the *new thing* on which the prophet's mind fastens as the symbol of Israel's deliverance.

now shall it etc.] Rather: **even now it is springing forth; do ye not recognise it?** In ch. xlii. 9, the new things are spoken of as announced *before* they "spring forth," while as yet there is no sign of their appearing; here to the lively imagination of the prophet they are already seen "germinating," and he calls on

shall ye not know it? I will even make a way in the wilderness, and rivers in the desert. The beasts of the 20
field shall honour me, the jackals and the ostriches: because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen: the 21
people which I formed for myself, [1]that they might set

[1] Or, *they shall set forth*

the people to see them as the inevitable issue of the conquests of Cyrus.

the desert] Heb. *Yĕshîmôn*, an utterly barren and arid region (Deut. xxxii. 10; Ps. lxviii. 7, lxxviii. 40, cvii. 4, etc.) as distinguished from *widbār* ("wilderness" or "steppe"), where flocks can find a scanty sustenance. It occurs with the art. as a proper name in Num. xxi. 20; 1 Sam. xxiii. 19, xxvi. 1, etc. See G. A. Smith, *Hist. Geog.* pp. 312 ff.

20. Even the wild beasts shall honour Jehovah, unconsciously, through their joy at the abundant supply of water.

the jackals and the ostriches] See on ch. xiii. 21, 22.

21. The verse supplies an apposition to "my people" of *v.* 20. It reads: **The people which I have formed for myself, they shall tell forth my praise** (marg.). As the "streams in the desert" were created for Israel and not for the "beasts of the field," so it is Israel alone that can fully celebrate the praises of the Lord, who is its Redeemer (cf. 1 Pet. ii. 9). Several circumstances—the duplication of 19 *b* in 20 *b*, defective metre, the unusual relative pron. (זוּ), and the somewhat prosaic character of the thought—combine to make the genuineness of this verse and the second half of *v.* 20 doubtful.

22—28. Jehovah effects this deliverance for His own sake, not in return for homage rendered to Him by Israel. The argument of the section is difficult to follow, especially in the part which speaks of sacrifice. Two questions present themselves: (*a*) does Jehovah upbraid His people with *their neglect* of ritual, or does He assert *His own indifference* to it? and (*b*) is the reference to the whole course of Israel's history or merely to the period of the Exile? The answer to (*b*) seems determined by the consideration that if understood of the history as a whole the statement is inconsistent with fact. Although the prophet undoubtedly takes a dark view of Israel's past religious condition (*v.* 27), we cannot suppose that he charges it with disregard of the externals of religion. Whatever faults Israel had been guilty of, it had not been slack in the performance of ritual (see ch. i. 10 ff.). Now if we limit the reference to the Exile, the idea of an implied reproach (*a*) must be abandoned, because the suspension of the sacrificial system was in the circumstances inevitable.

22 forth my praise. Yet thou hast not called upon me,
O Jacob; but thou hast been weary of me, O Israel.
23 Thou hast not brought me the small cattle of thy burnt

The main thought here is expressed in the second half of *v.* 23 more clearly than in the first halves of *vv.* 23 and 24. This hardly amounts to a repudiation of sacrifice *in principle* on the part of Jehovah. The truth appears to be that the prophet concentrates attention on the simple fact that during the Exile sacrifice had not been offered; whether Israel was to blame for this or not is immaterial to his argument. He has in his view the prevailing ideas of the time as to the normal attitude of a people to its God; and he shews how inadequate these are to explain Jehovah's relation to Israel. The natural and proper thing was for a nation to invoke the name of its God, and to honour Him with costly and laborious rites. Israel has done none of these things, it has only burdened Jehovah with its sins; yet in spite of the absence of sacrifice, and even of the religious disposition which sacrifice ought to express, Jehovah proves Himself to be its God by forgiving its iniquities and undertaking its cause against its enemies.

22. *Yet thou hast not called upon me*] To call upon Jehovah "in the day of trouble" was the first and most obvious duty of Israel (Ps. l. 15), but this duty Israel has neglected. The statement is of course general; it does not exclude the existence of a believing minority which poured out its heart in prayer to God. The position of the word "me" is emphatic in the original; but the emphasis on the object throws a corresponding emphasis on the subject: "But not upon *me* hast *thou* called, Jacob"; it is I who have called thee (ch. xli. 9, xlii. 6, xliii. 1, etc.). It is foreign to the context to suppose an antithesis between Jehovah and other gods.

but thou hast been weary of me] Or, perhaps: **much less hast thou wearied thyself about me** (Cheyne). The translation of E.V. is possible, although the expression is not elsewhere used of being weary of a person. The other sense, however, is much to be preferred because of *v.* 23 *b*, and is justified by the analogy of ch. xlvii. 12, 15, lxii. 8; Josh. xxiv. 13. The use of the conjunction is peculiar; the simple *kî* seems to have the same force as the fuller *'aph kî* (as in 1 Ki. viii. 27, "much less this house," etc.). The easiest solution might be to suppose that the *'aph* has been omitted, but this is not really necessary. How Israel might have "wearied itself about" Jehovah is explained in *vv.* 23 f.

23. The absence of sacrifice has not impaired the bond between Jehovah and His people. The thought presents a striking contrast to ch. i. 10 ff., a passage which was probably in the writer's mind.

the small cattle] The Heb. word serves as the noun of unity to

offerings; neither hast thou honoured me with thy sacrifices. I have not made thee to serve with [1]offerings, nor wearied thee with frankincense. Thou hast bought 24
me no [2]sweet cane with money, neither hast thou [3]filled me with the fat of thy sacrifices: but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities. I, even I, am he that blotteth out thy 25

[1] Or, *a meal offering* [2] Or, *calamus* [3] Or, *satiated*

the word for "flock" (i.e. sheep and goats). On *burnt-offerings, sacrifices* and *offerings*, see on ch. i. 11, 13.

I have not made thee to serve] "have not treated thee as a slave," by exacting tribute. The statement might no doubt be understood absolutely, according to Jer. vii. 21 ff.; but it is perhaps sufficient to take it of the Exile, when the non-essential character of sacrifice was revealed by its enforced discontinuance (cf. Ps. li. 16).

frankincense] See ch. lx. 6; Jer. vi. 20. In both these passages incense is described as coming from Arabia, which agrees with the statement of Pliny, that it was collected in the chief city of Hadramaut and thence conveyed to Syria. The Heb. word (*lĕbônāh*), which is preserved in the Gr. λίβανος, λιβανωτός, is quite different from that found in ch. i. 13 (*ḳĕṭôreth*, originally = "sacrificial smoke"). Its introduction marks a refinement of cultus which crept into Jewish usage in the later period of the monarchy.

24. *sweet cane*] (*ḳāneh*) is also mentioned in Jer. vi. 20 as coming from a "far country." It is supposed to be *calamus odoratus*, a product of India, but grown also in Arabia and Syria; hence Jarchi, the Jewish commentator, explains: "because there was enough in Palestine"! It formed an ingredient in the sacred oil with which the priests, the tabernacle, etc. were anointed (Ex. xxx. 23, E.V. "sweet calamus"). One of the rare paronomasias in this prophecy is the play of words between this name and the verb for "buy" (*ḳānāh*).

filled me] **satiated me** (as marg.).

with the fat] Cf. Jer. xxxi. 14; Ps. xxxvi. 8.

but (**only**) *thou hast made me to serve...*] This is the contrast which the prophet has had in view from the beginning of the section: while Jehovah has not burdened His people even with the offerings which it would have been too ready to bring, it has burdened Him with its sins; and while Israel has taken its whole relation to Jehovah lightly, He has accepted the burden, and laboured in its service for the removal of its guilt.

25. Since Israel has neither brought sacrifices, nor even offered prayer acceptable to Jehovah, He Himself must take the initiative

transgressions for mine own sake; and I will not re-
26 member thy sins. Put me in remembrance; let us
plead together: set thou forth *thy cause*, that thou
27 mayest be justified. Thy first father sinned, and thine
28 [1]interpreters have transgressed against me. Therefore
I [2]will profane the [3]princes of the sanctuary, and I [4]will

[1] Or, *ambassadors* [2] Or, *have profaned*
[3] Or, *holy princes* [4] Or, *have made*

in the work of redemption, blotting out its transgressions "for his own sake." In accordance with O.T. analogies, the act of forgiveness is described simply as 'not remembering" sin; but the actual working out of forgiveness in history calls into exercise the resources of Omnipotence; it includes all Jehovah's dealings with His people, His handing them over to the dominion of the heathen (*v.* 28), and saving them again in His marvellous providence. The verse, moreover, contains only one half of the prophet's teaching about forgiveness; the other half is the process by which the people are brought to repentance, and this is the work of the Servant of the Lord, as described in ch. liii.

26. In order to bring home the charge of guilt (*v.* 24) Jehovah summons the people to debate their cause with Him. As *vv.* 23—25 recall ch. i. 10 ff., so this verse seems to be suggested by *v.* 18 of that chapter.

Put me in remembrance] i.e. "of any merits thou canst claim, or any plea thou canst urge, and which I have overlooked."

let us plead together] "let us implead one another," as in i. 18, though the verb is different. *set thou forth*] Rather: **reckon thou up** (Ps. xl. 5). *mayest be justified*] **mayest be in the right.**

27. *Thy first father*] Undoubtedly Jacob, the eponymous hero of the nation, is meant (cf. Hos. xii. 3 f.), not Abraham (who is never spoken of in the later literature as sinful), nor the earliest ancestors collectively; still less Adam.

thine interpreters (Gen. xlii. 23)] Or, "mediators" (as Job xxxiii. 23; 2 Chr. xxxii. 31); used of the (false) prophets only here. On the idea, see Jer. xxiii. 11 ff. If the representative ancestor and the spiritual leaders of Israel were such, what must the mass of the nation have been!

28. Comp. xlii. 25. *Therefore I* **have profaned**] (marg.) is better than R.V. *Therefore I will profane*, although it requires the change of a vowel.

the princes of the sanctuary] Better: **consecrated princes.** The priests are so named in 1 Chr. xxiv. 5; it is doubtful whether here priests or kings or both are meant, the consecration by anointing being common to both. For the idea, see Lam. ii. 2.

make Jacob a [1]curse, and Israel a reviling. Yet now **44**
hear, O Jacob my servant; and Israel, whom I have
chosen: thus saith the LORD that made thee, and formed **2**
thee from the womb, who will help thee: Fear not,
O Jacob my servant; and thou, Jeshurun, whom I have
chosen. For I will pour water upon [2]him that is thirsty, **3**
and streams upon the dry ground: I will pour my spirit

[1] Or, *devoted thing* [2] Or, *the thirsty* land

The LXX. and Pesh., however, read "and the [thy] princes have desecrated my [the] sanctuary," which some regard as a better text. On this view (which hardly commends itself) the following "and" must be rendered "and so" or "therefore."

and I will make...curse] Render: **and delivered Jacob to the ban.** See on xxxiv. 2.

xliv. **1—5**. Once more the gloom of the present is lighted up by the promise of a brilliant future; the divine spirit shall be poured out on Israel, and strangers shall esteem it an honour to attach themselves to the people of Jehovah.

1. *Yet now*] **But now**; marking the contrast, exactly as in ch. xliii. 1.

2. *formed thee from the womb*] See *v.* 24, ch. xlix. 5.

Jeshurun occurs again only in Deut. xxxii. 15, xxxiii. 5, 26; always as a synonym for Israel and a title of honour (hardly a diminutive, as the termination might suggest). It means the "Upright One," being formed from an adj. *yāshār*, which is applied to Israel in Num. xxiii. 10, and perhaps also in the phrase "book of Jashar" (see Josh. x. 13, R.V.). The history of the name is, however, altogether obscure. The opinion that it was coined in opposition to Jacob ("the supplanter") has little to recommend it; although that antithesis may have led to its *selection* by this prophet.

The recent discovery of the name Israel on an Egyptian monument of the reign of Merenptah may shed fresh light on the relation of the two names Israel and Jeshurun. The form in which the word there appears is said to be *Yishir'il*, the sibilant agreeing with Jeshurun but differing from the traditional pronunciation of *Yisrā'el*. *Yishir'il* and *Yeshûrûn* might be derivations from a common root, *yāshar*. (Brandt, *Theologisch Tijdschrift*, 1896, p. 511; cf. Renan, *Hist. du peuple d'Israël*, Vol. I. p. 106.)

3. On the first half of the verse see ch. xli. 17 ff. Here, however, a figurative sense predominates, as is shewn by what follows. The "spirit" is the agent both of physical and moral regeneration, as in ch. xxxii. 15 (cf. Ez. xxxvii. 11—14); the former idea being prominent; hence the parallelism "spirit"—"blessing," the

upon thy seed, and my blessing upon thine offspring:
4 and they shall spring up among the grass, as willows by
5 the watercourses. One shall say, I am the LORD's;
and another shall [1]call *himself* by the name of Jacob;
and another shall [2]subscribe with his hand unto the
LORD, and [3]surname *himself* by the name of Israel.

[1] Or, *proclaim the name* [2] Or, *write on his hand, Unto the* LORD
[3] Or, *give for a title the name of Israel*

former being the cause, the latter the effect. On the figure of water for the spirit, cf. John i. 33, etc. *seed* and *offspring* are individual Israelites.

4. *spring up among the grass*] The text is universally admitted to be corrupt. There is no doubt that the LXX. preserves the true reading: **spring up as grass among the waters**. (Instead of the impossible בבן חציר, read כבין מים חציר.)

willows] Or, **poplars**; see on ch. xv. 7.

5. The result of the divine blessing manifested in Israel's restoration will be that foreigners will attach themselves as proselytes to the Jewish community. The promise therefore goes far beyond ch. xliii. 5—7. It is perhaps barely possible (with Dillmann) to understand this verse also of Israelites by birth, in the sense that they shall esteem it an honour to belong to their own nation; but this is certainly unnatural and scarcely to be reconciled with the second and fourth members of the verse.

call himself *by the name of Jacob*] The words, strictly rendered, would mean "call on the name of Jacob." It simplifies the construction greatly if, with Duhm (after Lowth and Oort), we vocalise this verb (as well as the last verb of the verse) as a passive:—"shall be called," etc.

subscribe with his hand unto the LORD] Rather: **inscribe his hand "To Jehovah."** The allusion is to the practice of branding slaves with the name of their owner, or perhaps to the religious custom of tattooing sacred marks on the person (Lev. xix. 28). See Ezek. ix. 4; Gal. vi. 17; Rev. vii. 3, xiii. 16.

surname himself (or better **be surnamed**, see above) *by the name of Israel*] The verb is connected etymologically with an Arabic word *kunya*, although it is used here in a wider sense. The *kunya* is a sort of household name, which consists in designating a man as the father of a particular child; thus in *Nimmer ibn Koblân Abû Faris* (N., son of K., father of F.) the last title is the *kunya*. (Seetzen, *Reisen*, Vol. II. p. 327.) Besides this, however, the Arabs make great use of honorific titles, like *Nûr-eddîn* ("Light of the Religion"), etc.; and it is in a sense corresponding to this that the Heb. verb is always used; cf. ch. xlv. 4

Thus saith the LORD, the King of Israel, and his re- 6
deemer the LORD of hosts: I am the first, and I am the
last; and beside me there is no God. [1]And who, as I, 7
shall call, and shall declare it, and set it in order for me,
since I appointed the ancient people? and the things

[1] Or, *And who, as I, can proclaim? let him declare it &c.*

and esp. Job xxxii. 21 f. (E.V. "give flattering titles"). The meaning, therefore, is that in addition to their personal names the proselytes will adopt the name of Israel as a title of honour. Cf. Ps. lxxxvii. 4 f.

6—8. There is no God but Jehovah and Israel is His Witness: this is the substance of the verses, and the proof is the familiar one from prophecy.

6. *the King of Israel*] See on ch. xli. 21.

the LORD of hosts] This solemn appellation (see on ch. i. 9) occurs here for the first time in this prophecy (cf. ch. xlv. 13, xlvii. 4, xlviii. 2, li. 15, liv. 5).

I am the first, and I am the last] So ch. xlviii. 12; see on xli. 4, and cf. Rev. i. 8, 17, xxii. 13. *beside me there is no God*] A fuller expression of monotheism than ch. xliii. 10.

7. The proof of *v.* 6 is found in the incontestable fact of prophecy (as ch. xli. 22 ff., xliii. 9, 12, etc.). The verse as translated in A.V. and R.V. reads very awkwardly; it would have to be paraphrased thus: "And which of the other gods shall call, etc., as I have done since I appointed the ancient people?" But the distance of the last clause from the "as I" on which it depends is so great as to make the construction unnatural. It would be better, with some commentators, to suppose a parenthesis, and render thus: "And who, as I, proclaims (and let him declare it and set it in order before me) since I founded the people of antiquity?" But a parenthesis is always more or less suspicious in a Hebrew sentence, and this one is doubly so on account of the "and" which introduces it. The LXX. reads, "And who is like me? *Let him stand* and proclaim, etc." The additional verb ("stand") is likely to be original, and the construction of the first part of the clause is faultless. The only difficulty is presented by the temporal clause, "since I appointed," etc., on which see below.

call] means **proclaim** or "prophesy," as in ch. xl. 6.

set it in order] Used of the arrangement of discourse, as Job xxxii. 14; Ps. l. 21, v. 3.

since I appointed...] Better: "since I founded the people of antiquity." Some take the expression "people of antiquity" to denote the earliest population of the world (cf ch. xli. 4). Ewald applies it to Israel, in the sense "everlasting people" (In Ez.

that are coming, and that shall come to pass, let them
8 [1]declare. Fear ye not, neither be afraid: have I not
declared unto thee of old, and shewed it? and ye are my
witnesses. Is there a God beside me? yea, there is no
9 Rock; I know not any. They that fashion a graven

[1] Or, *declare unto them*

xxvi. 20 the phrase is used of the shades in the underworld.) The idea might be that prophecy has been continuous during the long period since Israel was formed into a nation.

Several difficulties in the verse are got rid of by an attractive emendation of Oort (followed by Duhm and many others), which makes this clause read: "who hath announced from of old?" (מי השמיע מעולם instead of משמי עם־עולם; cf. ch. xlv. 21). The whole verse would then be rendered:

And who is like me? Let him stand forth and proclaim,
And declare it and set it in order to me.
Who hath announced from of old future things?
And things to come let them declare.

things that are coming and *that shall come*, being in poetic parallelism, are equivalent expressions; there is no foundation for Delitzsch's notion that the former denotes the future in general, and the latter the immediate future.

8. *Fear ye not*] in the coming convulsions; the ground of confidence is that Jehovah has proved His control over these events by foretelling them. The verb for *be afraid* does not occur elsewhere and should probably be emended (תִּרְהֲבוּ or תִּרָאוּ).

from *of old*] as ch. xlv. 21, xlviii. 3, 5, 7.

and ye are my witnesses] Cf. ch. xliii. 10, 12.

no Rock] Cf. Deut. xxxii. 4, etc.

I know not any] Or, "unknown to me." The Heb. words, however, בל ידעתי, may be a corruption of בלעדי, "apart from me." With another obvious emendation proposed by Houbigant (ואם for ואין) the last half of the verse may be read as an indirect question, depending on "witnesses" (cf. LXX.): **whether there be a God [beside me], or a Rock apart from me.**

9—20. This passage is the most elaborate and remorseless satire on the folly of idolatry in the whole book. Its genuineness was first called in question by Duhm, on the grounds that (*a*) it interrupts the connexion between *vv.* 6—8 and 21 f.; (*b*) the language, and still more the style and rhythm (or absence of rhythm?) are unlike anything in the prophecy, and (*c*) its cold didactic aim and prosaic love of detail are foreign to the glowing

image are all of them [1]vanity; and their delectable things shall not profit: and their own witnesses see not, nor know; that they may be ashamed. Who hath 10
fashioned a god, or molten a graven image that is profit-

[1] Or, *confusion*

"pathetic" genius of II. Isaiah. These criticisms appear on the whole to justify the conclusion that the section is neither original nor relevant to its present context. The course of thought is as follows:

(1) The makers of images are themselves frail men, and the gods they fashion cannot profit them (9—11).

(2) The process of manufacture is then described in minute detail, shewing what an expenditure of human strength and contrivance is involved in the production of these useless deities (12 f.).

(3) Nay, the very material of which they may be composed is selected at haphazard from the trees of the forest, and might just as readily have been applied to cook the idolater's food (14—17).

(4) Finally, with incisive and relentless logic, the writer exposes the strange infatuation which renders the idolater incapable of applying the most rudimentary principles of reason to his own actions (18—20).

9—11. The argument opens with the assertion of the nothingness alike of the idol and its makers.

9. *a graven image*] for "image" in general, as ch. xl. 19. The writer assumes that the god is the image and nothing more; since the image is plainly the work of human hands, the god cannot be greater than men or able to save them. This of course is directly opposed to the fundamental assumption of the idolaters themselves, who distinguished between the image and the divinity represented by it (see on *v.* 11).

vanity] Lit. "chaos," as in xl. 17, xli. 29.

their delectable things] "the objects in which they delight," i.e. the idols.

and their own witnesses...] Render simply: **and their witnesses**; their devotees, see ch. xliii. 9. Whitehouse plausibly suggests the reading עבדיהם, "their worshippers," for עדיהם, "their witnesses." The pronoun which suggests the "own" of A.V. and R.V. is marked by the so-called *puncta extraordinaria* as suspicious and is therefore unaccented. If it is retained in the text (as it may very well be) the better translation is, "and as for their worshippers, they see not" (cf. *v.* 11).

that they may be ashamed] The consequence of their ignorance expressed as a purpose.

10. *Who hath fashioned etc.*] A rhetorical question: who has been such a fool? Or, "Whosoever fashions a god has

11 able for nothing? Behold, [1]all his fellows shall be
ashamed; and the workmen, they are of men: let
them all be gathered together, let them stand up; they
12 shall fear, they shall be ashamed together. The smith
[2]*maketh* an axe, and worketh in the coals, and fashioneth
it with hammers, and worketh it with his strong arm:

[1] Or, *all that join themselves thereto* [2] Or, sharpeneth *a tool*

molten, etc.": he thought to produce a god, but has merely manufactured an image! (Duhm). On *molten a graven image* see ch. xl. 19.

11. *all his fellows*] The word denotes the members of a guild, and is understood by R.V. of the gang of craftsmen employed in the making of the idol. It should rather be interpreted as the "adherents," the *clientèle* of the false god himself, as in marg., "all that join themselves thereto." Cf. Hos. iv. 17 ("associated with idols") and 1 Cor. x. 20. *are of men*] belong to the category of men (xl. 17), and how can men produce a god? Duhm, changing the vowel-points, renders: "Behold all the spells (cf. ch. xlvii. 9, 12) are put to shame, and as for enchantments (cf. ch. iii. 3), they are of men"; an allusion to the magical process by which, in all systems of idolatry, the manufactured image is transformed into a fetish, the residence of a divinity. Similarly Cheyne (*Introd.* p. 301).

12, 13. This truth enforced by a description of the manufacture of the idols.

12. *The smith*] Lit. "the workman in iron," as opposed to the "workman in wood" of the next verse.

maketh *an axe*] The word *ma'ăzād* in Jer. x. 3, as in late Heb., denotes a *carpenter's* instrument (axe or adze), and in that sense is clearly out of place in this verse. Even if we take it to mean a "cutting instrument" for dividing iron on the anvil, we gain little; for the description is certainly not that of the manufacture of an implement, whether for the smith or the carpenter. The LXX., duplicating the last word (pointed יָחַד) of the previous verse, reads "The workman sharpens iron, etc."; but this entirely destroys the parallelism between *v.* 12 and *v.* 13. There seems no resource but to omit the "axe" altogether as a marginal gloss by some reader who fell into the same error as the LXX. translator, and render: **The smith works with the coals.**

fashioneth it (the iron core of the idol) *with hammers*] Cf. ch. xli. 7.

and worketh it with his strong arm] Gesenius cites in illustration two lines of Virgil (*Georg.* iv. 174 f.):

"Illi inter sese magna vi brachia tollunt
In numerum, versantque tenaci forcipe ferrum."

yea, he is hungry, and his strength faileth; he drinketh
no water, and is faint. The carpenter stretcheth out 13
a line; he marketh it out with [1]a pencil; he shapeth it
with planes, and he marketh it out with the compasses,
and shapeth it after the figure of a man, according to
the beauty of a man, to dwell in the house. He heweth 14
him down cedars, and taketh the holm tree and the oak,
and strengtheneth for himself one among the trees of
the forest: he planteth [2]a fir tree, and the rain doth
nourish it. Then shall it be for a man to burn; and he 15
taketh thereof, and warmeth himself; yea, he kindleth
it, and baketh bread: yea, he maketh a god, and wor-
shippeth it; he maketh it a graven image, and falleth
down thereto. He burneth [3]part thereof in the fire; with 16

[1] Or, *red ochre* [2] Or, *an ash* [3] Or, *the half*

yea, he is hungry...] The point is that the man who makes his own gods exhausts his strength in the process; contrast ch. xl. 31.

13. *The carpenter*] Lit. "the workman in wood."

stretcheth out a line] to mark off the dimensions of the future image on the block of wood. The word rendered *pencil*, like that for "planes" (which may mean "chisels" or any cutting implement), occurs only here.

to dwell in **a** *house*] either a great temple, or a private shrine.

14—17. The writer now goes back to the material of which this second kind of idol is made.

14. *He heweth*] Perhaps [**He went**] **to hew**; the anomalous construction in the Heb. is best explained by supposing the omission of the verb *hālak* before *likrōth* (so Marti). But the whole verse bristles with difficulties which baffle explanation. The LXX. omits the middle clauses, and reads: "He cut down a tree from the coppice, which the Lord planted, and the rain nourished." For אֹרֶן (= fir-tree; *ἅπ. λεγ.*) it must have read אָרֶן (not אֵל, as Stade and others have supposed).

15, 16. Cf. Wisd. Sol. xiii. 11—13, and (with Lowth) Hor *Sat.* I. 8, 1 ff.:

> "Olim truncus eram ficulnus, inutile lignum,
> Cum faber, incertus, scamnum faceretne Priapum,
> Maluit esse Deum."

The word rendered "falleth down" (*ṣāgad*) is an Aramaic verb meaning "worship," recurring in the O.T. only *vv.* 17, 19 and ch. xlvi. 6. It is the root of the Arabic word *mosque* (*musğid*).

16. *part thereof*] Lit. "half thereof," as opposed to "the residue

[1]part thereof he eateth flesh; he roasteth roast, and
is satisfied: yea, he warmeth himself, and saith, Aha,
17 I am warm, I have seen the fire: and the residue thereof
he maketh a god, even his graven image: he falleth
down unto it and worshippeth, and prayeth unto it,
18 and saith, Deliver me; for thou art my god. They
know not, neither do they consider: for he hath [2]shut
their eyes, that they cannot see; and their hearts,
19 that they cannot understand. And none calleth to
mind, neither is there knowledge nor understanding
to say, I have burned part of it in the fire; yea, also
I have baked bread upon the coals thereof; I have
roasted flesh and eaten it: and shall I make the residue
thereof an abomination? shall I fall down to the stock
20 of a tree? He feedeth on ashes: a deceived heart hath

[1] Or, *the half* [2] Heb. *daubed*.

thereof" in *v.* 17. Since the two halves would make the whole and leave no "residue," it is advisable for the second *part thereof* to read **on its coals**, borrowing a phrase from the LXX. (cf. *v.* 19); and further, for an obvious reason, to transpose the contiguous Heb. words for *eateth* and *roasteth*. "Half of it he has burned in the fire, on its embers he roasts roast and eats flesh and is satisfied.... (17) And the rest of it he makes into a god, etc."

18—20. But such is the infatuation of idolatry, that its blinded votaries never pause to reflect on their actions; the idolater has not sense enough to say to himself in plain words what he has done.

18. *he hath shut their eyes*] Rather: **their eyes are besmeared**, as it were plastered over, so that they cannot see (a different verb, however, from that used by Isaiah in vi. 10, etc.).

19. *calleth to mind*] Lit. "bringeth it back to his heart," i.e. "recalls in thought" (see ch. xlvi. 8; Deut. iv. 39, xxx. 1; 1 Ki. viii. 47).

part of it] See on *v.* 16.

shall I make...fall down...?] Better: **I will make**, etc.

abomination] A word often (after Deut.) applied to idols (Deut. vii. 26, xxxii. 16; Ezek. vii. 20, etc.).

20. *He feedeth on ashes*] Lit. "a shepherd of ashes." No good sense can be extracted from the sentence. Duhm rather fancifully suggests that the image may be that of a man trying to feed his flock on a pasture that has been reduced to ashes: "A shepherd of (or on) ashes is he whom a deceived heart hath turned aside" (from the ways of reason). Ehrlich reverses subj. and

turned him aside, that he cannot deliver his soul, nor
say, Is there not a lie in my right hand?
Remember these things, O Jacob; and Israel, for 21
thou art my servant: I have formed thee; thou art my
servant: O Israel, [1]thou shalt not be forgotten of me.
I have blotted out, as a thick cloud, thy transgressions, 22
and, as a cloud, thy sins: return unto me; for I have
redeemed thee. Sing, O ye heavens, for the LORD hath 23
done it; shout, ye lower parts of the earth; break forth
into singing, ye mountains, O forest, and every tree

[1] Some ancient versions have, *thou shouldest not forget me.*

obj., remarking that in Heb. the heart does not incline the man, but the man the heart: "He who follows after vanity (ashes) has befooled his easily deceived heart";—a construction which he admits to be too subtle to commend itself to the mere Hebrew grammarian!

and *he* shall not *deliver his soul*] Cf. *v.* 17.

Is there not a lie...] Am I not cleaving to that which will disappoint my hope?

21, 22. An admonition to Israel to realise its special relation to the one living and true God.

21. *Remember these things*] The truths enforced in the preceding passage. The reference seems to be to *vv.* 6—8, and not 9—20.

thou shalt not be forgotten of me] The Heb. construction, a passive verb with accusative suffix, is abnormal. All the ancient versions and many commentators render "thou shalt (or wilt) not forget me"; but this is hardly defensible. The suffix must denote the indirect obj. (dative) as is sometimes the case with intransitive verbs. (See Davidson, *Synt.* § 73, R. 4.) For the sense, cf. ch. xl. 27, xlix. 14 ff.

22. Cf. ch. xliii. 25. "The sense of being forgotten of God is produced by the consciousness of guilt; hence the promise of forgiveness is here repeated" (Dillmann).

as a thick cloud...as a cloud] An image of transitoriness; Hos. vi. 4, xiii. 3; Job vii. 9, xxx. 15.

23. The prophet in a transport of joy calls on heaven and earth to celebrate the wonders of Israel's redemption. Cf. ch. xlii. 10—13, xlv. 8. The poetic outburst marks the end of the section.

the LORD hath done it] The redemption is already as good as complete; see the end of the verse.

ye lower parts of the earth] Or, **depths of the earth**, the antithesis to "ye heavens."

break forth into singing] Cf. ch. xiv. 7.

therein: for the LORD hath redeemed Jacob, and will glorify himself in Israel.

and will glorify himself] Cf. ch. xlix. 3 (lx. 21, lxi. 3).

CH. XLIV. **24**—XLV. **25**. JEHOVAH'S COMMISSION TO CYRUS, HIS ANOINTED, WHOSE VICTORIES SHALL BRING ABOUT THE UNIVERSAL RECOGNITION OF THE TRUE GOD.

The distinctive feature of this important section of the book is the prominence given to the person and work of the Persian conqueror, Cyrus. The leading idea is no longer the relation of Israel to Jehovah, but the glorious effects that are to follow its deliverance through the agency of this divinely chosen hero. In the earlier allusions to Cyrus (ch. xli. 1—4, 25—29) he is spoken of as one whose remarkable career has challenged the attention of the world and illustrated the inability of the heathen religions to deal with the great crises of history. There have been abundant intimations that he is the destined instrument of Israel's restoration, but these have hitherto occupied a secondary place in the prophet's thoughts. Here, however, the figure of Cyrus is brought prominently on the scene, he is addressed directly and by name, and the ultimate scope of his mission is clearly unfolded. He is to set the exiles free, to rebuild Jerusalem and the Temple; and the far-reaching moral result of his singular generosity to Israel will be the downfall of heathenism and the universal conviction that Jehovah is the only God who is a Deliverer. There are five divisions:

i. ch. xliv. 24—28 is an introduction to the central passage, which immediately follows. Jehovah, still addressing Israel, describes Himself by a majestic series of attributes, gradually converging from the thought of His creative power to the particular point which is the subject of the present discourse, His selection of Cyrus as the instrument of His purpose.

ii. ch. xlv. 1—8. The divine speaker now addresses Cyrus in person, promising to him an uninterrupted career of victory (1—3); yet it is in the interest of Israel that he, a stranger to the true God, is thus called and commissioned (4); and the final issue of his achievements will be a general recognition throughout the world of the sole Godhead of Jehovah (5—7). The last verse (8) is a poetic interlude like ch. xlii. 10 ff., xliv. 23, etc.

iii. *vv.* 9—13. Here the prophet turns aside to rebuke the murmurs of dissent which this novel announcement calls forth amongst his fellow-countrymen (9—11). The answer to these cavillers is an assertion of the absolute sovereignty of Jehovah, who reaffirms His choice of Cyrus as the instrument of Israel's deliverance (12, 13).

Thus saith the LORD, thy redeemer, and he that 24
formed thee from the womb: I am the LORD, that
maketh all things; that stretcheth forth the heavens
alone; that spreadeth abroad the earth; [1]who is with
me? that frustrateth the tokens of the [2]liars, and maketh 25

[1] Another reading is, *by myself.* [2] Or, *boasters*

iv. *vv.* 14—17. Turning again to Cyrus, the prophet in the name of Jehovah announces the subjugation of wealthy African peoples, who shall lay their treasures at his feet, and acknowledge the God of Israel as the only saving deity (14, 15). Speaking in his own name he points the contrast between the false religions and the true (16, 17). All modern commentators take the oracle as addressed to Israel, but that is a view which finds no adequate expression in the passage (see the notes).

v. *vv.* 18—25. This deliverance of Israel culminates in salvation to the world at large. The passage contains some of the most striking thoughts in the whole prophecy. The character of Jehovah, His goodwill to men, is to be learned from His creation of a *habitable* world (18) and from the manner of His revelation to Israel (19). He has shewn Himself to be the only "righteous and saving God" (21); and the heathen are now invited to share in His salvation through faith in His sole divinity (20, 22). It is His irrevocable purpose thus to secure universal homage (23—25).

24—28. Jehovah, the God of creation and of prophecy, has chosen Cyrus to execute His purpose with regard to Israel. The elegiac rhythm is here distinctly marked, and enables us to improve the text at one or two points.

24. *I am* **Jehovah**] This is the central affirmation, resolved in what follows into a series of participial or relative clauses.

that stretcheth...alone] Cf. ch. xl. 22; xlii. 5; Job ix. 8. The word *alone*, however, belongs metrically to the next clause: "Who alone **maketh firm**" (see on xlii. 5):

who **was** *with me?*] i.e. "there was none to help me." R.V. here follows the consonantal text, which is sustained by LXX. and Vulg. and many Heb. MSS., and is decidedly preferable to the Massoretic punctuation rendered "by myself" (see marg.).

25, 26 *a*. The overthrow of heathen soothsaying and the establishment of true prophecy as it existed in Israel.

25. *the* **signs** *of the liars*] Haupt has suggested that both here and in Jer. l. 36 the word for "liars" בדים should be read ברים (*bārîm*) = *haruspices* (inspectors of entrails) from Ass. *bârû*. The sense is certainly appropriate. The "signs" (see Deut. xiii. 1 f.) referred to are the omens on which the diviners based their forecasts of the future. How much reliance was placed on such prognostications by the Babylonians will be seen from ch. xlvii. (cf. also Ezek. xxi. 26).

diviners mad; that turneth wise men backward, and
26 maketh their knowledge foolish: that confirmeth the
word of his servant, and performeth the counsel of his
messengers; that saith of Jerusalem, She shall be in-
habited; and of the cities of Judah, They shall be built,
27 and I will raise up the waste places thereof: that saith
28 to the deep, Be dry, and I will dry up thy rivers: that

diviners] See on ch. iii. 2.

26 *a*. *that confirmeth*] is the antithesis to "that frustrateth" in *v*. 25. (Cf. Jer. xxix. 10, xxxiii. 14.)

the word of his servant...the counsel of his messengers] are parallel expressions for the word of prophecy. The sing. "servant" presents some difficulty. That it is equivalent to "prophet" is clear from the context; but that a particular prophet, such as Jeremiah or the writer himself, is meant is extremely improbable. It might *conceivably* be used of the prophets collectively, or of Israel as the bearer of the prophetic word, but the parallelism with "messengers" in the next clause militates against both these interpretations. The word should be pointed as a plural,—**his servants**; which is the reading of the Codex A of the LXX. The word *performeth* is to be omitted (see below).

26 *b*. At this point, as Delitzsch observes, the transition is made to special predictions bearing on the restoration of Israel. The first clause should be restored thus, with the help of the variant in *v*. 28 *b*:

That saith of Jerusalem, She shall be inhabited,
And of the Temple, Thou shalt be founded.

It would seem that the words were in the first instance transferred (whether by accident or by design it is difficult to say) to the end of the section, and afterwards restored partially to their proper place, carrying with them the preceding verb ישלם (perform) which exceeds the metre in 26 *a*, but stands rightly in 28 *a*.

27. *the deep*] is a figure for the obstacles to the deliverance of Israel. It has been thought by some commentators (including Vitringa, Lowth and Delitzsch) that the verse contains an allusion to the well-known stratagem by which Cyrus is said to have got possession of Babylon (Herodotus I. 185—191). The Hebrew word for "deep" might no doubt be applied to a river, as a cognate word is in Zech. x. 11. But the recently discovered Cyrus-inscriptions seem to shew that the narrative of Herodotus is legendary. See Introd. p. xxxvi.

28. The series of predicates culminates in the mention by name of the conqueror of Babylon and liberator of Israel. The name Cyrus is in Persian *Kûrush*, in Babylonian *Kurash*, in Greek Κῦρος. The traditional Hebrew pronunciation is *Kōresh*,

saith of [1]Cyrus, *He is* my shepherd, and shall perform all my pleasure: even saying of Jerusalem, She shall be built; [2]and to the temple, Thy foundation shall be laid.

[1] Heb. *Coresh.*
[2] Or, *and the foundation of the temple shall be laid*

but it is probable that the original form preserved the characteristic long *u* which appears in the other languages. On the career of Cyrus see Introduction, pp. xxxv ff.

He is *my shepherd*] Or simply, **My Shepherd**. "Shepherd" here means "ruler" as in Jer. iii. 15; Ezek. xxxiv. *pass.*; Mic. v. 5: comp. the Homeric ποιμένες λαῶν. It is one of the honorific titles alluded to in ch. xlv. 4. Some read "My Friend" (רֵעִי).

perform all my pleasure] Or, **complete all my purpose**; cf. ch. xlvi. 10, xlviii. 14, liii. 10. This use of the Heb. word for "pleasure" illustrates the transition to its later sense of "business" (ch. lviii. 3, 13) or "matter" (Eccl. v. 8, viii. 6). Comp. Arab. *shay'* (= thing) from *shâ'a* (to will).

even saying] If the Heb. text were right the meaning would be that Cyrus would accomplish Jehovah's purpose by giving the order for the rebuilding of the Temple, etc. LXX. and Vulg. read "that saith," substituting a participle for the inf. of the Heb. But the whole clause is to be deleted as a misplaced duplicate from *v.* 26 (see above).

According to Josephus (*Ant.* XI. i. 2) it was the reading of this passage that fired Cyrus with the ambition to restore the Jewish Temple and nationality. The statement, if true, would of course detract nothing from the significance of the prophecy. But it has no claim to be accepted, and would assuredly never have been made but for the belief that the words were written by Isaiah "one hundred and forty years before the destruction of the Temple."

xlv. **1—7.** The passage should be read in connexion with the other Cyrus-poem xli. 2—4: there a description of the astonishing successes of the Persian hero as visible to all the world; here, in the form of an address to Cyrus himself, a revelation of Jehovah's purpose in raising him up, and a promise of still greater triumph in the immediate future. The idea that the true God has made a personal revelation of Himself to the mind of Cyrus is not implied; Cyrus is to learn the religious significance of his mission from its results (*v.* 3), just as mankind at large comes to understand it (*v.* 6). There is a startling resemblance between some of the expressions here used of Jehovah's choice of Cyrus, and those employed by the Babylonian writer of the "Annalistic Tablet" in describing him as the favourite of Marduk. We read there that "Marduk...appointed a prince who should guide aright the wish of the heart which his hand upholds, even Cyrus...;"

45 Thus saith the LORD to his anointed, to Cyrus, whose
right hand I have holden, to subdue nations before him,
and I will loose the loins of kings; to open the doors
2 before him, and the gates shall not be shut; I will go
before thee, and make the rugged places plain: I will

that he "has proclaimed his title; for the sovereignty of all the world does he commemorate his name," and that he "beheld with joy the deeds of his viceregent, who was righteous in hand and heart," and that "like a friend and comrade he went at his side." It is probably an example of the prophet's familiarity with what has been called the "court style" of Babylon. (Kittel, *Zeitsch. f. d. alttest. Wiss.* 1898, 149 ff.)

1. After **Jehovah**, the LXX. appears to have read האל, "the Deity" (cf. xlii. 5), which should probably be taken into the text.

to his anointed, to Cyrus] The Heb. word for "anointed" (*māshîăḥ*), when used as a substantive, is almost confined to the kings of Israel; although in later times there was a tendency to employ it in a wider sense (e.g. of the Patriarchs in Ps. cv. 15, of the people in Hab. iii. 13). Unless Ps. ii. 2 be an exception, it is never used in the O.T. of the future ideal king (the Messiah); hence the idea that the *rôle* of the Messianic king is by the prophet transferred to Cyrus is not to be entertained. The title simply designates him as one consecrated by Jehovah to be His agent and representative. This, however, is the only passage where the title is bestowed upon a foreign ruler; Nebuchadnezzar is called the "servant" of Jehovah (Jer. xxv. 9, xxvii. 6, xliii. 10), but the more august designation of "His Anointed" is reserved for one who, as the deliverer of Israel and the instrument of the overthrow of polytheism, stands in a still closer relation to Jehovah's purpose. Comp. "My Shepherd" in ch. xliv. 28; also ch. xlvi. 11, xlviii. 14.

to subdue etc.] We may render:

Subduing before him nations,
And ungirding the loins of kings;
Opening before him doors,
And gates that they be not shut;

the infinitive construction being twice resolved into the finite verb. To *loose* (lit. "open") is to ungird; see 1 Ki. xx. 11, where the same verb forms the contrast to "gird."

2, 3. Speaking directly to His Anointed, Jehovah assures him of His continued support in the enterprise that still lies before him.

2. *the rugged places*] Lit. "protuberances" or "swells." The original word (see on ch. lxiii. 1), which does not occur elsewhere as a noun, appears to mean "swollen" or "tumid"; and denotes

break in pieces the doors of brass, and cut in sunder the
bars of iron: and I will give thee the treasures of dark- 3
ness, and hidden riches of secret places, that thou mayest
know that I am the LORD, which call thee by thy name,

"hills." Comp. Ovid, *Amor.* II. 16. 51 ("tumidi subsidite montes"), and Milton's

> So high as heaved the tumid hills, so low
> Down sunk a hollow bottom broad and deep.
> (*Paradise Lost*, Bk VII. 288.)

the doors of brass] Babylon had 100 gates "all of brass," according to the description of Herodotus (I. 179). Cf. Ps. cvii. 16.

3. *the treasures of darkness*] i.e. treasures hid in darkness. The following word rendered *hidden riches* (Heb. *maṭmôn*, held by some to be the original of the N.T. "Mammon") means properly treasure *hidden* underground (Job iii. 21; Prov. ii. 4; Jer. xli. 8). The treasures referred to are chiefly the loot of Sardis, which Xenophon describes as "the richest city of Asia next to Babylon" (*Cyrop.* VII. 2. 11), and of Babylon itself (Jer. l. 37, li. 13). If, as is probable, the capture of the former city was past before the date of the prophecy, rumours of the fabulous wealth of Crœsus, which then found its way into the coffers of Cyrus, may have reached the prophet.

that thou mayest know that] To omit these words, and read simply "I am Jehovah, etc." (Duhm and Staerk), is a too hazardous expedient for getting rid of the seeming contradiction with the closing words of *vv.* 4 and 5. The prophet expects that Cyrus will come to acknowledge Jehovah as the true God and the author of his success (see ch. xli. 25). Whether this hope was in any way or degree realised is more than ever doubtful since the discovery of cuneiform inscriptions in which Cyrus uses the language of crude polytheism (*Records of the Past*, Vol. V. pp. 167 f.). [Cf. Sayce, *Higher Criticism and the Monuments*, pp. 507—511.] Many elements of the prophecy, such as the universal extinction of idolatry, remained unfulfilled, and it is quite credible that the anticipated conversion of Cyrus to the true faith is one of them (see Ryle's note on Ezra i. 2 in *Cambridge Bible for Schools*). The prophet does not explain the process by which this spiritual change is to be brought about, but he doubtless regards it as produced by the evidence of prophecy, so frequently dwelt upon in the first nine chapters of the book. The wonderful successes of Cyrus marked him out, to the mind of antiquity, as a favourite of the gods; but the further conviction that Jehovah alone is God proceeds from the knowledge that He alone has foretold his appearance.

call thee by thy name] See on xliii. 1.

4 even the God of Israel. For Jacob my servant's sake,
and Israel my chosen, I have called thee by thy name:
I have surnamed thee, though thou hast not known me.
5 I am the LORD, and there is none else; beside me there
is no God: I will gird thee, though thou hast not known
6 me: that they may know from the rising of the sun,
and from the west, that there is none beside me: I am
7 the LORD, and there is none else. I form the light, and

4. The remainder of the section announces Jehovah's purpose in raising up Cyrus, which is twofold: (1) the liberation and exaltation of His Servant Israel (*v.* 4), and (2) that His Godhead may be acknowledged throughout the world (*v.* 6). These two motives are inseparable, since it is only through Israel that the character of Jehovah can be made known to the nations. Hence great as the mission of Cyrus is, he is still but the instrument, while Israel is the goal, of the divine activity.

I have surnamed thee] i.e. bestowed on thee such honourable appellations as "My Shepherd," "My Anointed." See on ch. xliv. 5.

though thou hast not known me] Delitzsch and others somewhat strangely take this to mean "before thou hadst being." But the words present no difficulty in their natural sense, which is that Cyrus entered on his career of conquest ignorant of the true God who made his way prosperous.

5. *I* **gird** *thee*] The contrast to "loose the loins of kings" in *v.* 1.

6. The ultimate purpose of the conquest of Cyrus is the universal recognition of the truth asserted in *v.* 5, the sole divinity of Jehovah.

from the west] Lit. **from the going down thereof.** (On omission of *mappîq* see Davidson, *Grammar*, § 19, R. *c.*)

7. It has been very generally supposed that the expressions of this verse cover a polemic against the Zoroastrian dualism, with its eternal antagonism between Ahuramazda, the god of light and of goodness, and Ahriman, the god of darkness and evil. The prophet's language, however, is perfectly general, and it is hardly probable that he would have contented himself with a vague allusion to so important a controversy. It is more likely therefore that the only dualism here referred to is the dualism latent in every polytheistic system, viz. the ascription of good and evil events to different classes of deities. The context shews that the writer is thinking of the effect of Jehovah's victory, not specially on Cyrus, but upon men in general; and the truth he asserts is simply that Jehovah as the only God is the disposer of all events, good and evil alike.

create darkness; I make peace, and create evil; I am the LORD, that doeth all these things.

Drop down, ye heavens, from above, and let the skies 8
pour down righteousness: let the earth open, that they may [1]bring forth salvation, and let her cause righteousness to spring up together; I the LORD have created it.

[1] Or, *be fruitful in salvation*

and create evil] i.e. not moral evil, but physical evil, calamity. Cf. Am. iii. 6, "shall evil befall a city and Jehovah hath not done it?" The prophet's words are startlingly bold, but they do not go beyond the common O.T. doctrine on the subject, which is free from the speculative difficulties that readily suggest themselves to the mind of a modern reader. There is no thought in the O.T. of reducing all evil, moral and physical, to a single principle. Moral evil proceeds from the will of man, physical evil from the will of God, who sends it as the punishment of sin. The expression "*create* evil" implies nothing more than that. It is true (as we see from Jeremiah) that the *indiscriminateness* of physical calamities had begun to cause perplexity in the age to which the prophecy belongs. But the discussion of that question never shook either of the two positions, that sin originates in man, and that God is the author of calamity.

8. A lyrical effusion, called forth by the thought of the blessings that will follow the triumph of the true religion. The heavens are represented as showering down gracious influences, which fructify the earth and cause it to bring forth the fruits of salvation. For the figure of the verse, cf. ch. lv. 10; Hos. ii. 21 f.; Ps. lxxii. 6; and esp. Ps. lxxxv. 11 ("truth springs out of the earth, and righteousness looks down from heaven").

Drop down] is a causative verb, the obj. being "righteousness" in the next line.

that they may bring forth etc.] Rather: **let salvation and** [...] **spring forth; let her** (the earth) **cause righteousness to spring up.** The plural verb causes some difficulty. R.V. (and A.V.) appear to take heavens and earth as subj.; but this is hardly possible, first because they belong to different distichs, and secondly, because the verb is always intrans. (Deut. xxix. 17 is no exception). Perhaps a word has been omitted from the text.

Two words are here used for righteousness, that which comes down from heaven is *ṣedeḳ*, that which springs from the earth is *ṣĕdāḳāh*. The figure might suggest that *ṣedeḳ* is the cause of which *ṣĕdāḳāh* is the effect; the former being the divine "right" which establishes salvation, etc., and the latter the human order which is an element of it. *Salvation* (*yesha'*) which ordinarily means "deliverance" appears here to be used in its wider sense

9 Woe unto him that striveth with his Maker! a pot-
sherd among the potsherds of the earth! Shall the clay
say to him that fashioneth it, What makest thou? or
10 thy work, He hath no hands? Woe unto him that saith
unto a father, What begettest thou? or to a woman,
11 With what travailest thou? Thus saith the LORD, the
Holy One of Israel, and his Maker: Ask me of the things

of "welfare," like the kindred noun in Job xxx. 15 ("my welfare is passed away as a cloud").

9—13. These verses are addressed to a section of the exiles who resented the idea of deliverance through an earthly monarch. The strong word "strive" and the emphatic re-assertion of the mission of Cyrus (*v.* 13), as well as the connexion with *vv.* 1—8, shew that deliberate opposition to the divine purpose as declared by the prophet, and not mere faint-hearted unbelief (as in ch. xl. 27, li. 13), is here referred to. We know too little of the circumstances to understand the precise state of mind from which the objection proceeded. It may have arisen from reluctance to entertain the prospect of deliverance through a foreign conqueror, instead of through an Israelite king, as ancient prophecies seemed to promise (e.g. Jer. xxx. 21). More probably it was a too literal clinging to the expectation of the purely miraculous redemption so often delineated in this very prophecy, which caused the exiles to resent the idea of political salvation through human agency (so Ehrlich).

9. *his Maker*] The same word as "him that fashioned it" in the second half of the verse. It is the ordinary word for "potter."

a potsherd among (lit. **with**) *the potsherds of the earth!*] Or, "a potsherd like (no better than) an earthen potsherd." "With" may mean "among" (as a synonymous word does in Ps. lxix. 28), or "like" (Job ix. 26), but the use of the same preposition in two different senses in one sentence is no doubt harsh.

or thy work, He hath no hands] i.e. no power. Delitzsch instances an identical Arabic phrase (*lâ yadai lahu* = "it is not in his power"). The LXX. reads "Thou" instead of "He," and several commentators have suggested a transposition of the suffixes in the original: "or his work, Thou hast no hands." The emendation is plausible, though perhaps hardly necessary.

10. The impropriety of contending with God exhibited in a still more repellent light. "The rudest and most outrageous intrusion into an unspeakably delicate and sacred relationship" (Delitzsch).

11. The two previous verses were probably spoken by the prophet in his own name; here Jehovah addresses the same persons, introducing Himself as the *Holy One of Israel* (xli. 14) *and his Maker* (*v.* 9). If the text be quite accurate, *Ask me* must

that are to come; concerning my sons, and concerning
the work of my hands, command ye me. I have made 12
the earth, and created man upon it: I, even my hands,
have stretched out the heavens, and all their host have
I commanded. I have raised him up in righteousness, 13
and I will make straight all his ways: he shall build
my city, and he shall let my exiles go free, not for price
nor reward, saith the LORD of hosts.

mean "ask me, but do not criticise me," and *command me* must mean "leave to my care" (as 1 Sam. xiii. 14, xxv. 30; 2 Sam. vi. 21, vii. 11). But Cheyne well observes that these parallels are not exact, the verb being used of a charge laid on an inferior by a superior; and it is doubtful if it could be suitably employed of committing anything to the charge of God. He supposes that by an easily explicable omission of a consonant an imperf. has been changed into an imper.; and his translation is more forcible than any that can be obtained from the received text: **concerning things to come** (xli. 23, xliv. 7) **will ye question** (i.e. "interrogate" in a hostile sense) **me? and concerning...the work of my hands will ye lay commands upon me?** Ehrlich goes a step further, changing יש׳ האחיות into תשׁ׳ האתם: **Will ye** (emph.) **question me concerning my sons**, etc.?

concerning my sons] According to the Heb. accentuation, these words go with what follows, where they are both metrically and logically superfluous. If retained they must be taken with the previous line. By most they are omitted as a gloss based on *v.* 10.

12 is introductory to *v.* 13; it is the Creator of all things who has destined Cyrus to be the emancipator of Israel.

I, even my hands] The "I" merely lends emphasis to the possessive: "*my* hands, and not another's."

all their host (the *stars*, not the angels, xl. 26) *have I commanded*] Or, "ordained."

13. *I* (again emphatic) *have raised him* (Cyrus) *up in righteousness*] i.e. in accordance with a consistent, straightforward and right purpose (cf. ch. xlii. 6). Cf. also ch. xli. 2, 25, etc.

he (and no other) *shall build my city etc.*] See ch. xliv. 27 f.

not for price nor reward] Lit. "not for hire and not for a bribe." These words remove a difficulty which would naturally suggest itself to the exiles: viz. that there was no conceivable motive that could induce Cyrus to espouse the cause of Israel. The divine answer is that he will do so from an inward impulse (ὁρμή τις, as Josephus expresses it) inspired by Jehovah. There is an apparent contradiction between this assurance and the idea of ch. xliii. 3 f. The restoration of Israel is perhaps conceived

14 Thus saith the LORD, The labour of Egypt, and the merchandise of Ethiopia, and the Sabeans, men of stature, shall come over unto thee, and they shall be thine; they shall go after thee; in chains they shall come over: and they shall fall down unto thee, they shall make

as preceding the Persian conquest of Egypt and Ethiopia (*v.* 14); that is the reward subsequently given to Cyrus, but not the inducement on which he acted.

14—17. The collapse of the heathen religions is here dramatically represented under the image of a procession of conquered nations of Africa, who pass before Israel, as tributaries and slaves, acknowledging that Israel's God is the only true divinity. This seems to be the sense, but see below on *v.* 14.

14. The peoples mentioned are the same as those named in ch. xliii. 3 (see on the passage) as the "ransom" given for Israel, and are represented here as conquered by Cyrus, the vicegerent and anointed of Jehovah. The commonly accepted interpretation is that the treasures of the nations are made over to Israel by Cyrus, while the nations themselves recognise the exaltation of Israel as the goal of the Persian victories, and worship Jehovah as the only true God. On this interpretation, which leaves a good deal to the imagination of the reader, the words are addressed to Israel. It would certainly be simpler, and more in harmony with xliii. 3, to adopt the old and neglected opinion (mentioned by Jerome and supported by Ibn Ezra and Grotius) that Cyrus is the person addressed; and it seems to us that with the textual change proposed by Ehrlich (see below) this view can be sustained. The fem. suffixes throughout the verse should on either theory be changed to masc.

The **earnings** *of Egypt etc.*] Duhm and others amend the text so as to read "The *fellah* (יְגִיב, Jer. lii. 16) of Egypt and the merchant of Kush, and the Sabeans, etc."—a needless and improbable alteration. The following verb *come over* means "pass into one's possession" (cf. Num. xxvii. 7); it is the transference of property, not the submission of persons that is directly spoken of.

and the Sabeans, men of stature] (see on ch. xviii. 2). The Sabeans are here considered as slaves.

in **fetters** *they shall come over*] The verb here should either be omitted or read "shall serve"; the metre is too uncertain to determine whether it is redundant or not.

The word for *make supplication* is never used except of prayer to God. Hence Ehrlich reads for אֵלֶיךָ, וְאֶל אֱלֹהַיִךְ, "and to thy God." But if this be right, must we not go further and take the next clause as addressed to Jehovah (as *v.* 15)? See next note.

supplication unto thee, *saying*, Surely God is in thee;
and there is none else, there is no God. Verily thou art 15
a God that hidest thyself, O God of Israel, the Saviour.
They shall be ashamed, yea, confounded, all of them: 16
they shall go into confusion together that are makers of
idols. *But* Israel shall be saved by the LORD with an 17
everlasting salvation: ye shall not be ashamed nor con-
founded world without end.

Surely God is in thee] Or, **In thee only is God.** Thus rendered the words must be addressed to Israel by the overawed African peoples. But, following out the suggestion of the last note, we may take the prep. as *Bêth essentiae*, and render *they shall make supplication unto* **thy God**, [saying,] **Only (Surely) thou art a God** (addressed to the Almighty). The only question is whether the God of Israel (*v.* 15) could naturally be spoken of as the God of Cyrus. In view of *v.* 3, that seems quite possible.

15. Continuing the confession of the heathen.

a God that hidest thyself] "a self-concealing deity." The prophet would hardly have used this language in his own name (see *v.* 19). But to the nations of the world Jehovah had hitherto been a hidden deity; His power and glory had never been reflected in the fortunes of His own people. Now at length He is revealed in His true character, as a "Saviour" (or **Deliverer**) (see on ch. xliii. 3). Comp., however, ch. lv. 8 f.; Deut. xxix. 29; Prov. xxv. 2, for a sense in which Jehovah might be said to hide Himself even from Israel.

16, 17. The prophet now speaks, presenting in sharp contrast the confusion of the idolaters (*v.* 16) and the everlasting salvation enjoyed by Israel. The first four verbs should be rendered as presents. The perfect in Heb. depicts that which will have happened in that day.

The word for "idol" is used in the sense of "form" in Ps. xlix. 14 (R.V. marg.), only here of an idolatrous image.

17. *with an everlasting salvation*] which shall never be turned into confusion. The state of things introduced by the deliverance is final, including the manifestation of Jehovah as He is, and such a union between Him and His people as can never be dissolved. As is usual in the prophets, the perfect dispensation, or what is called the Messianic age, is conceived as issuing immediately from the historical crisis which is the subject of the prophecy, in this case the deliverance from Babylon.

world without end] More literally: **to all eternity.** The exact expression does not occur again.

18—25. The section on the mission of Cyrus (ch. xliv. 24 ff.) closes here with the announcement of a salvation as universal as

18 For thus saith the LORD that created the heavens;
he is God; that formed the earth and made it; he established it, he created it not [1]a waste, he formed it to be
inhabited: I am the LORD; and there is none else.
19 I have not spoken in secret, in a place of the land of
darkness; I said not unto the seed of Jacob, Seek ye me
[2]in vain: I the LORD speak righteousness, I declare
20 things that are right. Assemble yourselves and come;

[1] Or, *in vain* [2] Or, as *in a waste*

it is eternal (*v.* 17). A purpose of universal salvation is alone in harmony with the character of the God who made the world for man to dwell in (*v.* 18) and whose revelation of Himself to Israel bears the signature of absolute veracity (*v.* 19).

18. The first half of the verse might be better rendered thus:

For thus saith Jehovah:
The Creator of the heavens—He (alone) is the God;
The former and maker of the earth—He hath set it fast.

he created it not a waste] Heb. *tōhû* (Gen. i. 2). The significance of the expression is seen from the contrast which immediately follows.

he formed it to be inhabited] and therefore the end of His ways cannot be the destruction of the race for which He has prepared the earth. Jehovah's final purpose must be the salvation of mankind.

19. The same gracious attitude towards humanity is manifest in the manner of Jehovah's revelation to Israel. It has been intelligible, explicit, and (if the word may be used) candid.

in a place of the land of darkness] The "land of darkness" might be the under-world, from which dubious and ambiguous oracles were obtained by necromancy and other magical arts (ch. viii. 19; 1 Sam. xxviii. 7 ff.). But the sense is perhaps sufficiently explained (in accordance with what follows) by Jer. ii. 31: "Have I been a wilderness unto Israel, a land of darkness?" Jehovah's revelation has not been like a dark, trackless desert, but a light in which men might walk towards an assured goal.

I said not...Seek ye me in vain] Lit. **in a waste** (*tōhû*, as *v.* 18), i.e. without definite guidance and without hope of result. When Jehovah said, "Seek me," He meant that He should be found (Jer. xxix. 13); in other words He has dealt openly and sincerely with His people. It is this quality of revelation that is denoted by the word *righteousness* in the last line of the verse. It is used in its ethical sense of "trustworthiness" or straightforwardness, —perfect correspondence between deeds and words.

things that are right] **uprightness**. The plural, as always in this word, expresses the abstract idea (see ch. xxvi. 7).

draw near together, ye that are escaped of the nations:
they have no knowledge that carry the wood of their
graven image, and pray unto a god that cannot save.
Declare ye, and [1]bring *it* forth; yea, let them take 21
counsel together: who hath shewed this from ancient
time? who hath declared it of old? have not I the
LORD? and there is no God else beside me; a just God
and a saviour; there is none beside me. Look unto me, 22
and be ye saved, all the ends of the earth: for I am God,

[1] Or, *bring* them *near*

20, 21. The heathen are now summoned together that they may consider this attribute of Jehovah's character, as illustrated by the prediction of the victories of Cyrus. The question submitted to them is the same as in xli. 1—4, 21—29, xliii. 9—13: who has foretold these events? But this scene is imagined as taking place *after* the great crisis is over; hence those addressed are the *escaped of the nations* (cf. Jer. li. 50), the survivors of a world-wide judgement, of which Cyrus is the instrument (see *v.* 14).

20. *that carry the wood...*] in religious processions (Am. v. 26), or perhaps into battle (2 Sam. v. 21). That idols have to be carried is a sign of their powerlessness (xlvi. 1 f.; Jer. x. 5).

a god that cannot save] The contrast in the end of *v.* 21.

21. *bring* it *forth*] Some such object as "your strong arguments" (xli. 21) must be supplied, and has probably dropped out of the text.

who hath shewed this...?] i.e. the rise of Cyrus and his conquests.

a just God...beside me] Better as a single sentence: **a righteous God and a Deliverer there is not besides me.** Both attributes have been exhibited in the recent crisis; righteousness (see on *v.* 19) in the explicit predictions of Cyrus, and salvation in the deliverance of Israel.

22—25. The demonstration of Jehovah's deity is followed by the proclamation of salvation to all mankind, and the declaration of His purpose that all the world shall worship Him.

22. *Look unto me*] is strictly **Turn unto me** (sc. for help), a phrase elsewhere used of the acknowledgment of false gods (Lev. xix. 4; Hos. iii. 1; Deut. xxx. 17, etc., xxxi. 18, etc.; cf. Job v. 1). The second imperative expresses the consequence of the first: "Turn to Me and ye shall be saved." "Salvation" here has still its ordinary sense of deliverance; although the great judgement is past, it is plainly assumed that only those who own Jehovah's sovereignty shall be spared (*v.* 23). But the thought that it depends on *knowledge* of the true God, who

23 and there is none else. By myself have I sworn, [1]the
word is gone forth from my mouth *in* righteousness, and
shall not return, that unto me every knee shall bow,
24 every tongue shall swear. Only in the LORD, [2]shall one
say [3]unto me, is righteousness and strength: even to

[1] Or, *righteousness is gone forth from my mouth, a word which shall not return* Or, *the word is gone forth from a mouth of righteousness, and shall not return*
[2] Or, *hath one said*
[3] Or, *of*

is the God of salvation, conveys the suggestion at least of a more positive meaning; cf. John xvii. 3.

23. *By myself have I sworn*] Cf. Gen. xxii. 16; Jer. xxii. 5; and see Heb. vi. 13. The form of Jehovah's oath by Himself is given in ch. xlix. 18, "as I live, saith Jehovah."

the word is gone forth etc.] Render as marg.: **righteousness is gone forth from my mouth, a word which** (lit. "and it") **shall not return** (cf. ch. lv. 10 f.).

righteousness here means that which shall be verified,—a word to which the deed will correspond.

every knee shall bow (in homage, 1 Ki. xix. 18), *every tongue shall swear* (fealty, ch. xix. 18)] The reading "confess" is substituted for "swear" in some codices of the LXX., as in Rom. xiv. 11, Phil. ii. 10, 11.

24, 25 express the faith of the religious community of the future. "Only through Jehovah can one emerge victoriously from the world-crisis, here conceived as a great conflict of right; without Him, or still worse opposed to Him, one is a partizan of the ἥττων λόγος, the *causa infirmior*, and succumbs in shame" (Duhm).

24. *Only in the LORD, shall one say unto me*] Render: **saying, Only in the Lord.** The words לי אמר, "to me hath one said," give no sense when combined as in R.V. By disregarding the Heb. accents (as A.V.), we obtain a passable rendering: "Only in Jehovah have I, (shall one say) righteousness, etc."; although it would be necessary to change the perf. to impf. (so Duhm). The easiest solution is to read with LXX. לֵאמֹר, "saying," and transfer this to the beginning of the verse, as above. The LXX. continues *v.* 23 to this word, and thereby makes nonsense of the rest of *v.* 24.

righteousness] Lit. "righteousnesses," the idea being intensified by the plural. It is often used of the mighty acts of Jehovah, the individual instances in which His righteous character is manifested (1 Sam. xii. 7; Mi. vi. 5; Ps. lxxi. 15 ff., etc.); here in like manner it must denote the experiences through which a right relation to God is realised. The parallelism with "strength"

him shall men come, and all they that were incensed against him shall be ashamed. In the LORD shall all 25
the seed of Israel be justified, and shall glory.

shews that it is almost identical with salvation or victory (see on ch. xli. 2 and xlvi. 13).

even to him...ashamed] **to him shall come with shame all that were incensed** (xli. 11) **against him**. The verb "be ashamed" seems merely to be a qualification of "shall come."

25. *be justified*] Lit. **be righteous**, i.e. "enjoy righteousness" in the same sense as *v.* 24. Comp. Jer. xxiii. 6 ("Jehovah [is] our Righteousness").

CH. XLVI. THE DOWNFALL OF THE GODS OF BABYLON.

In this and the two following chapters the person of Cyrus is only incidentally referred to; the leading idea is now the overthrow of Babylon, and the emancipation of Israel from its tyranny. Ch. xlvi. begins with the fall of the *deities* of the city; and from their proved impotence, as contrasted with the omnipotence of Jehovah, proceeds to draw lessons for various classes among the exiles. The natural divisions are the following:

(1) *vv.* 1—4. A contrast between the Babylonian gods and the God of Israel; while these share the fate of their worshippers and *are borne* away in shameful flight, Jehovah is *the bearer* of His people, making its history and leading it to final victory.

(2) *vv.* 5—7. The scene described in *vv.* 1 f. suggests another sarcastic passage (after the manner of xl. 18—20, xliv. 9—20) on the folly of idolatry in general.

(3) *vv.* 8—11. A renewed appeal (see xli. 21—29, etc.) to the argument from prophecy, in which, with unwonted severity, the hearers are addressed as "rebels" (*v.* 8).

(4) *vv.* 12, 13. Addressing the opponents of Jehovah's purpose, the prophet announces the speedy deliverance of Israel as the goal to which events are hastening.

The genuineness of *vv.* 6—8 is denied by Duhm and others, who consider these verses to be a late insertion of the same character as xliv. 9—20; and the excision of them would somewhat modify the connexion of ideas. It would be best in that case to strike out *v.* 5 also, leaving three divisions instead of four. But the objections to *vv.* 6—8 are not in themselves of great force, and would hardly have been raised but for the general resemblances to xliv. 9—20. There is no marked failure of rhythm, or disruption of thought; and *v.* 7 presents a clear point of contact with *vv.* 3 f. The close analogy of xl. 18—20, whose integrity no critic has as yet challenged, seems to warrant the retention of the verses in the text.

46 Bel boweth down, Nebo stoopeth; their idols are upon the beasts, and upon the cattle: the things that ye carried about are made a load, a burden to the weary

1, 2. The ignominious removal of the gods of Babylon.—*Bel* and *Nebo* are the Jupiter and Mercury of the Babylonian pantheon (they were represented by these planets), and were the supreme deities in Babylon at this time. Bel (*Bêlu*) is the Babylonian form of the Hebrew *Ba'al* (= lord), and like that word is a generic name applicable to any deity. When used as a proper name it usually denotes Marduk (Merodach), the tutelary divinity of the city of Babylon (so Jer. l. 2, li. 44); although there was an older Bel, who is spoken of as his father. The elevation of Bel-Marduk to the chief place among the older gods, as recorded in the mythical Chaldean account of the Creation (Tablet IV. 1 ff.), is the legendary counterpart of the ascendency acquired by Babylon over the more ancient cities of the Euphrates Valley. Nebo (*Nabu*) was the son of Marduk; the chief seat of his worship being Borsippa, in the vicinity of Babylon. His name, which is from the same root as the Hebrew *nābî'*, "prophet," seems to mark him out as the "speaker" of the gods (another point of contact with Mercury, "the chief speaker," Acts xiv. 12). He was also regarded as the inventor of writing. The frequency with which the Chaldean kings are named after him (Nabopolassar, Nebu-chadnezzar, Nabo-nidus) has been thought to shew that he was the patron deity of the dynasty.

boweth down...stoopeth (or **croucheth**)] The second verb to be pointed, like the first, as perfect (prophetic pf.).

their **images** (ch. x. 11) *are upon the beasts, and upon the cattle*] The allusion is hardly to the custom of carrying away the idols of a conquered nation (Jer. xlviii. 7, xlix. 3; Hos. x. 5 f.), but rather to an attempt of the Babylonians to carry off their images on the approach of the Persians (see *v.* 2). Similarly, Merodach-Baladan packed his idols on ships and carried them off, at the approach of Sennacherib (Schrader. *Cuneiform Inscr.* Vol. II. p. 36). *Beasts* and *cattle* usually mean respectively "wild beasts" and "domestic animals"; here, however, they are synonymous, and probably one should be omitted.

the things that ye carried about (i.e. in religious processions; ch. xlv. 20) *are made a load*] "At the New Year's festival the images of Merodach and his son Nebo were carried through Babylon in solemn procession on sacred barques of great magnificence, and along a promenade prepared for this purpose since Nabopolassar" (Fried. Delitzsch, quoted by Delitzsch, *Comm.* p. 403). Such scenes must have been familiar to the prophet and his readers, and gave additional point to the contrasted picture here imagined. It is not improbable that the picture was suggested by a wholesale removal of local deities to the city of

beast. They stoop, they bow down together; they could 2
not deliver the burden, but themselves are gone into
captivity.

Hearken unto me, O house of Jacob, and all the 3
remnant of the house of Israel, which have been borne
by me from the belly, which have been carried from the
womb: and even to old age I am he, and even to hoar 4
hairs will I carry *you*: I have made, and I will bear;
yea, I will carry, and will deliver. To whom will ye 5

Babylon, which was carried out by Nabonidus in the last year of his reign (*Cyrus-Cylinder*, l. 33).

2. *they could not deliver*] i.e. **cause to escape.**

themselves are gone into captivity] The distinction allowed between the gods and their images is an ironical concession to heathen modes of thought. The fact that the gods are unable to save their own images means that they have vanished. The recently discovered inscriptions have shewn, however, that the idols of Babylon had nothing to fear from Cyrus.

3, 4. In the scene which he has just described the prophet sees an emblem of the inherent weakness of heathenism. There man carries his gods, and the result is that gods and worshippers are involved in common ruin. Israel has had a far different experience of its relation to its God, having known Jehovah as One who has carried it from the beginning of its history (Ex. xix. 4; Deut. i. 31, xxxii. 11; Hos. xi. 3; cf. ch. xl. 11, lxiii. 9), and is able to bear it on to final salvation. The profound insight into the nature of religion which is characteristic of the writer is nowhere more clearly exhibited than in this striking and original contrast.

3. *all the remnant of the house of Israel*] It is doubtful whether there is a reference here to the scattered survivors of the Ten Tribes. More probably, the clause is a rhetorical variation of the previous "house of Jacob." The participles *borne* and *carried* are repeated from *v.* 1, although in inverse order ("carried things" and "made a load"). The words "by me" are better omitted.

4. *and even to old age etc.*] Cf. Ps. lxxi. 18. What Jehovah has been to His people in the past, He will be for all the future. It is not implied that Israel is now "old and gray-headed," as an erroneous combination with ch. xlvii. 6 led Hitzig to suppose.

I am he] See on ch. xli. 4.

I have made etc.] A more expressive verb might be substituted: perhaps "I have borne and I will bear" (Duhm, etc.).

and will deliver] in express contrast to the false gods who "could not deliver" the dead burden of their images (*v.* 2).

liken me, and make me equal, and compare me, that we
6 may be like? Such as lavish gold out of the bag, and
weigh silver in the balance, they hire a goldsmith, and
he maketh it a god; they fall down, yea, they worship.
7 They bear him upon the shoulder, they carry him, and
set him in his place, and he standeth; from his place
shall he not remove: yea, one shall cry unto him, yet
can he not answer, nor save him out of his trouble.
8 Remember this, and [1]shew yourselves men: bring it
9 again to mind, O ye transgressors. Remember the
former things of old: [2]for I am God, and there is none

[1] Or, *stand fast* [2] Or, *that*

5. Comp. the similar question of xl. 18, which as here introduces a sarcastic description of the manufacture of idols.

6, 7. Contemptuous description of idolatry in general. Comp. especially with ch. xliv. 9—20.

6. *Such as lavish gold etc.*] The *gold* and *silver* are the material out of which the images (or at least their plating) are to be made by the goldsmith (xl. 19) who is hired for the work. The word for *balance* is *ḳāneh* (reed), never elsewhere used in this sense. It probably denotes the beam of the balance.

they fall down] The same word (*ṣāgad*) in xliv. 15, 17, 19.

7. *They bear him etc.*] the newly made idol, to his appointed place, from which he is powerless to move. How vain, therefore, is it to cry to him for help! He is a "god that cannot save" (xlv. 20).

8—11. An appeal to history and prophecy in proof of Jehovah's divinity.

8. *shew yourselves men*] The marg. renders "stand fast," but neither sense is suitable in an address to "rebels." The verb used (*hith'ōshāshû*) is unknown in Hebrew. The rendering of R.V. is based on a common view that it is a denominative from the word for "man" (*'îsh*), which is grammatically untenable; that of marg. connects it with a root found in Aramaic, Assyrian and Arabic, meaning "to be firm." Of proposed emendations the easiest is Lagarde's, "be ye ashamed" (*hithbôshāshû*, after Gen. ii. 25). Others, *hithbônānû*, "consider" (ch. xliii. 18); *hith'ashshāmu*, "acknowledge your guilt."

bring it again to mind] as ch. xliv. 19.

O ye transgressors] Rather: **rebels** (xlviii. 8, liii. 12, lxvi. 24). From ch. xlv. 9 onwards there seems to be a growing sense of antagonism between the prophet and at least a section of his audience (see *v.* 12 and on xlviii. 1—11).

9. *former things of old*] (omit "the"). See on xli. 22. The

else; *I am* God, and there is none like me; declaring 10
the end from the beginning, and from ancient times
things that are not *yet* done; saying, My counsel shall
stand, and I will do all my pleasure: calling a ravenous 11
bird from the east, the man of [1]my counsel from a far
country; yea, I have spoken, I will also bring it to pass;
I have purposed, I will also do it. Hearken unto me, 12
ye stouthearted, that are far from righteousness: I bring 13

[1] Another reading is, *his*.

emphasis here lies less on the predictions than on the events themselves, which are of such a nature as to demonstrate that Jehovah alone is truly God.

10. *the end from the beginning*] i.e. **the issue** (of a particular series of events or period of history) from its origin.

things that are not yet *done*] with closer reference to the events mentioned in *v.* 11. Cf. ch. xlviii. 5 ("before it has come to pass").

My counsel shall stand] Cf. ch. xiv. 24.

my pleasure] **my purpose** (see on ch. xliv. 28).

11. The supreme illustration of the foreknowledge and power of Jehovah is the raising up of Cyrus. Cyrus is compared to a *ravenous bird* (rather, *a* **swooping** *bird*: cf. 1 Sam. xiv. 32, xv. 19) on account of the celerity of his movements (ch. xli. 3), just as Nebuchadnezzar had been likened to an eagle (Jer. xlix. 22; Ezek. xvii. 3). There can hardly be an allusion to the fact (if it be a fact) that the royal ensign of Persia was a golden eagle (Xenophon, *Cyrop.* VII. I. 4).

from the east] xli. 2, 25.

the man of my counsel] (the consonantal text has "his counsel"). Not of course "my counsellor" (as in xl. 13), but "the man that executeth my counsel" (A.V.).

I have purposed] Lit. **I have formed**, i.e. "foreordained," as in ch. xxii. 11, xxxvii. 26.

12, 13. A call to repentance based on the nearness of deliverance.

12. *ye stouthearted*] The phrase means in Ps. lxxvi. 5 "courageous"; here it is rather akin to "stiff-hearted" in Ezek. ii. 4. The LXX. reads "ye that have lost heart" (אבדי לב for אבירי לב), and this is accepted as the true text by most commentators. We hesitate to follow them. The sense seems too weak in this connexion; if there are men who on the eve of deliverance are (not imagine themselves to be!) "far from righteousness" they are surely those who are in more or less conscious opposition to the divine purpose (cf. xlv. 9). "Righteousness" in *v.* 13 is parallel to

near my righteousness, it shall not be far off, and my salvation shall not tarry; and I will [1]place salvation in Zion for Israel my glory.

[1] Or, *give salvation in Zion*, and *my glory unto Israel*

"salvation," and denotes the manifestation of Jehovah's righteousness in the deliverance of Israel. In this verse it is more natural to understand it in its forensic sense, of the right relation to God, which is the condition of sharing in the outward salvation. The same contrast is unambiguously implied in lvi. 1.

13. *for Israel my glory*] Cf. xlix. 3. But another possible translation is "I will give...my glory unto Israel" (marg.).

The two verses express a paradox which enters deeply into the thought of the prophet. While salvation is near in point of time, yet many in Israel are spiritually far from it. Hence the work of salvation or righteousness has two aspects; along with the providential deliverance of which the agent is Cyrus, there is an inward and spiritual salvation which consists in bringing the nation to right thoughts about itself and God. And in this spiritual transformation the instrument is the Servant of Jehovah.

CH. XLVII. AN ODE ON THE FALL OF BABYLON.

The strain of prophetic exhortation is here interrupted by an ironical elegy or "taunt-song" with a strong resemblance to the ode on the king of Babylon in ch. xiv. 4—21. The humiliation of the city is represented by the graphic image of a delicate and luxurious lady of the harem, suddenly reduced to the shameful condition of a slave or a captive. This female personification of Babylon forms an effective, and no doubt intentional, contrast to the figure of Zion, the desolate and bereaved widow, who is soon to be restored to the honour and joys of motherhood (ch. xlix. 14 ff., li. 17 ff., liv.).—Although words of Jehovah occur in *vv.* 3 and 6, it is hardly natural to suppose that He is the speaker throughout. The singer is more probably either the nation of Israel (as in xiv. 4 ff.) or the prophet speaking in his own name.

The poem is usually divided into four unequal strophes, commencing with *vv.* 1, 5, 8 and 12. Dillmann finds in it a combination of several distinct poetic measures, and recognises the characteristic rhythm of the elegy only in the opening verses of the first three strophes (1, 5, 8). There is however an *approximation* to the structure of the *kînah* in many verses; and the question is suggested whether the departures from the regular form are not to be accounted for by errors in the text. Duhm, omitting three clauses as interpolations (see below), makes out a division into five equal strophes (1—4, 5—7, 8—10 *a*, 10 *b*—12,

Come down, and sit in the dust, O virgin daughter of **47**
Babylon; sit on the ground without a throne, O daughter
of the Chaldeans: for thou shalt no more be called
tender and delicate. Take the millstones, and grind **2**
meal: remove thy veil, strip off the train, uncover the
leg, pass through the rivers. Thy nakedness shall be **3**
uncovered, yea, thy shame shall be seen: I will take

13—15) of seven lines each, and with a few minor alterations the elegiac cæsura (see on xiv. 4) is fairly well marked in nearly every line. We will follow this scheme, although the strophic division in *vv.* 10, and 12, 13 is not altogether convincing; and the textual alterations may not commend themselves in very instance.

1—4. The first strophe consists of a tristich (*v.* 1) followed (on Duhm's reconstruction) by two distichs. The leading thought is the degradation of Babylon from her position of ease and luxury.

1. *virgin daughter of Babylon*] i.e. "virgin daughter, Babylon"; two explicative genitives (see on i. 8), as in xxxvii. 22. The parallel phrase *daughter of the Chaldeans* is somewhat different. It describes Babylon as the city of (possessed by) the Chaldeans, the reigning dynasty. It *might* no doubt be a personification of the land of Chaldea, like "daughter of Egypt" in Jer. xlvi. 11; but this is less probable.

sit on the ground] A sign not of mourning, as in iii. 26, but of abject humiliation.

thou shalt no more be called] Lit. "thou shalt no more (be one whom) they call"; the peculiar construction (cf. Gen. xxxi. 40) being partly due to the Hebrew aversion to the use of the passive.

tender and delicate] See Deut. xxviii. 56, "the tender and delicate woman which would not adventure to set the sole of her foot upon the ground."

2. *Take the millstones etc.*] The luxurious lady must betake herself to the occupation of the meanest female slaves in the household: Ex. xi. 5; Job xxxi. 10.

remove thy veil] Cant. iv. 1, 3, vi. 7.

strip off the train] Or, **skirt**. The word does not occur elsewhere, but is perhaps connected etymologically with that rendered "train" in ch. vi. 1. *pass through the rivers*] Render: **pass through streams**, omitting the article. The words are commonly taken to describe the hardships of a journey into exile, but they may simply refer to the degradations which she would have to undergo in performing the drudgery of a common slave (so Dillmann).

3. *Thy nakedness...seen*] These words, which undoubtedly spoil the rhythm of the verse, are deleted by Duhm as a gloss suggested by the latter part of *v.* 2.

4 vengeance, and will [1]accept no man. Our redeemer, the
5 LORD of hosts is his name, the Holy One of Israel. Sit
thou silent, and get thee into darkness, O daughter of
the Chaldeans: for thou shalt no more be called The
6 lady of kingdoms. I was wroth with my people, I

[1] Or, *make truce with* Heb. *meet.*

and will accept no man] The sense is very obscure. Either (*a*) "I will spare no man" (i.e. meet him with friendly intentions); the figure of the virgin being dropped: or (*b*) "I will not entreat any man (for help)": or (*c*) the vowel-points being changed, "I will let no man intercede,"—all unacceptable on one ground or another. The difficulty lies in the word for "man"; this would be got rid of by simply changing *'ādām* into *'āmar* (= "saith") read by some MSS. of the LXX. as the first word of *v.* 4. The verb then stands absolutely, and is best pointed and translated as *Niphal tolerativum*: "I will not (let myself) be entreated" (Oort and Duhm). Several critics, with Grätz, read אֶפְרַע for אאפנע, "and will not leave off"; Ehrlich אֶרְגַּע, "will not rest," comparing Jer. xlvii. 6; but these emendations are hardly necessary. See further on *v.* 4.

4. The verse as it stands interrupts the continuity of the poem, especially in the view of those who hold that the speaker is throughout Jehovah. Lowth and others regard it as the response of a chorus of Israelites to the words of God in *v.* 3, while Dillmann and others unhesitatingly pronounce it to be an interpolation. But all reasonable objections are removed if we supply the word "saith" as in three Greek uncials. Combining this with the other suggestion of Oort mentioned above, the last distich of the strophe reads thus:

I will take vengeance and will not be entreated,—saith our Redeemer;
Jehovah of Hosts is His name,—the Holy One of Israel.

5—7. The second strophe commences anew with an apostrophe to Babylon. The keynote is struck in the words "mistress of kingdoms." She is threatened with the loss of her imperial power, because she has so grossly abused it by her cruelty to Israel.

5. *get thee into darkness*] Darkness may be a symbol either of imprisonment (ch. xlii. 7) or, more generally, of misery; Lam. iii. 2.

lady of kingdoms] Lit. "mistress" (xxiv. 2). The word is used of the queen-mother in Jer. xiii. 18, in a connexion somewhat similar to this. Babylon is addressed as an imperial city holding the destinies of many kingdoms in her hands.

6. Jehovah speaks, charging Babylon with pitiless inhumanity

profaned mine inheritance, and gave them into thine hand: thou didst shew them no mercy; upon the aged hast thou very heavily laid thy yoke. And thou saidst, 7
I shall be a lady for ever: so that thou didst not lay these things to thy heart, neither didst remember the latter end thereof.

Now therefore hear this, thou that art given to 8

towards His people when they were delivered to her for chastisement (for the thought cf. Zech. i. 15).

I was wroth with my people] Cf. liv. 9, lvii. 16 f., lxiv. 5, 9.

I profaned mine inheritance] Cf. xliii. 28. "Profane" is the opposite of "holy"; as "holy to Jehovah" Israel was inviolable (Jer. ii. 3), but when this relation ceased she passed under the power of the heathen.

upon the aged] Although the word is sing., there can be no doubt that it is used literally of the old men on whom the hardships of captivity fell most heavily (cf. Lam. iv. 16, v. 12). The idea that Israel as a nation is meant is not to be entertained (see on ch. xlvi. 4). We have little knowledge of the circumstances of the Israelites in exile, but there is nothing improbable in the supposition that some of them were put to forced labour, and that cases of exceptional barbarity may have occurred. See Introd. p. xxxiv.

7. Such inconsiderate cruelty can only be explained by the delusion that her supremacy was eternal, that no day of reckoning could ever come to her,—the ὕβρις of the ancients.

And thou saidst, I shall be etc.] Render (with a different division of clauses): **And thou saidst I shall be for ever—a lady eternally** (lit. "mistress of eternity"). The word here rendered "eternity" (*'ad*) is taken in the received text as a conjunction (R.V. *so that*, strictly "until"). The rhythm requires it to be treated as a substantive in the genitive after "mistress." It is used in exactly the same way in the name "Father of eternity" (ch. ix. 6).

these things] thy cruelties;—in what sense she failed to lay them to heart is explained by the following clause.

the latter end thereof] Or, **the issue thereof**, i.e. the inevitable retribution.

8—10 *a*. The third strophe: Babylon's careless confidence in her own future shall be put to shame by the suddenness of her calamities.

8. *thou that art given to pleasures*] **thou voluptuous one** (Cheyne). The word does not occur again. The following clauses recur *verbatim* in Zeph. ii. 15 (of Nineveh).

pleasures, that [1]dwellest carelessly, that sayest in thine heart, I am, and there is none else beside me; I shall not sit as a widow, neither shall I know the loss of children:
9 but these two things shall come to thee in a moment in one day, the loss of children, and widowhood: in their full measure shall they come upon thee, [2]despite of the multitude of thy sorceries, and the great abundance of
10 thine enchantments. For thou hast trusted in thy wickedness; thou hast said, None seeth me; thy wisdom

[1] Or, *sittest securely* [2] Or, *amidst*

that dwellest carelessly] **that sittest securely.**

I am, and there is none else beside me] Rather: **I and none besides.** The words express Babylon's sense of her unique position. The vocalic ending of the word for "none" (*'aphṣî* from *'epheṣ* = cessation, nothingness) cannot be the poss. suff. of 1st pers., which would give the sense "I am no more,"—the opposite of what is intended. It is probably an old case-termination which has ceased to have any significance in the Heb. of the O.T. So again in *v.* 10.

9. *widowhood*] is simply a figure for desolation, which is not to be pressed by asking the question, Who was the husband? The reference could hardly be to the king (for which there are no analogies), still less to the foreign nations with whom she trafficked.

despite of the multitude] Cf. ch. v. 25, etc. ("for all this"). Strict rhythm would here be restored by transposing the two clauses: "for the great abundance...—for the multitude..."; or by transposing the word for "great" (כְּאֹד) to the end of the first line: e.g. "be thy sorceries ever so many—[and] powerful thy charms" (the words for *multitude* and *abundance* are really infs.).

sorceries and *enchantments* are no doubt to be understood literally, not as metaphors for diplomatic and political finesse.

10. *thou hast trusted etc.*] Better perhaps: **thou hast been confident in thy wickedness**; hast perpetrated wickedness without a misgiving or a thought of retribution. "Wickedness" probably means "tyranny," as Nah. iii. 19.

None seeth me] No holy and righteous God takes notice. Cf. Ps. x. 11, xciv. 7.

10*b*—12. The fourth strophe gives the reason for Babylon's security: the elaborate system of magic for which she was famous, and in which her practical religion largely consisted. For an account of Babylonian sorcery, etc., see Lenormant, *Chaldaean Magic* (transl.), esp. chh. I.—IV.

and thy knowledge, it hath perverted thee: and thou
hast said in thine heart, I am, and there is none else
beside me. Therefore shall evil come upon thee; thou 11
shalt not know [1]the dawning thereof: and mischief shall
fall upon thee; thou shalt not be able to put it away:
and desolation shall come upon thee suddenly, which
thou knowest not. Stand now with thine enchantments, 12
and with the multitude of thy sorceries, wherein thou
hast laboured from thy youth; if so be thou shalt be

[1] Or, *how to charm it away*

thy wisdom and thy knowledge] The context shews that it is the occult knowledge of sorcery, astrology, etc., that is meant.

11. *evil*] is the same word as "wickedness" in *v.* 10; the play on the two meanings of the word is intentional.

the dawning thereof] The metaphor is unnatural (of calamity), and the parallelism of the next line shews that an inf. must be read. A similar Arabic verb means "to charm"; accordingly most commentators now translate **which thou shalt not know (how) to charm away** (see marg.). Some, however, prefer a slight alteration of the text, reading "to bribe" (שְׁחָרָהּ for שַׁחֲרָהּ; cf. the parallelism in Prov. vi. 35). Why this is "unhebraic" (Ehrlich) is not evident.

to put it away] is literally **to expiate**, i.e. avert by an offering. "They try to avert evil and procure good, either by purifications, sacrifices, or enchantments." (Diodorus Siculus, quoted by Lenormant, *l.c.* p. 12.)

which thou knowest not] The parallelism with the other two lines of the tristich suggests that an inf. should be supplied at the end: **which thou shalt not know how to...** (so Duhm).

12. *Stand now with etc.*] Either **Stand by thy spells**, persist in them, stake everything upon them, as Lev. xiii. 5, Jer. xlviii. 11, Ezek. xiii. 5 (these parallels, however, are not quite convincing); or (as in *v.* 13) **Stand forth with thy spells.**

wherein thou hast laboured from thy youth] Strictly, **with that wherewith thou hast wearied thyself**, etc.; see on ch. xliii. 22. Duhm omits these words entirely, for the sake of the rhythm, but they excite no suspicion on any other ground than the recurrence of the idea in *v.* 15.

if so be etc.] **perchance thou wilt be able to profit!—**
perchance thou wilt inspire terror!
keen and bitter irony.

13—15. The last strophe dwells on the futility of all the resources that the "daughter of Babel" can call to her aid.

13 able to profit, if so be thou mayest [1]prevail. Thou art
wearied in the multitude of thy counsels: let now the
[2]astrologers, the stargazers, the monthly prognosticators,
stand up, and save thee from the things that shall come
14 upon thee. Behold, they shall be as stubble; the fire
shall burn them; they shall not deliver themselves from
the power of the flame: it shall not be a coal to warm
15 at, nor a fire to sit before. Thus shall the things be
unto thee wherein thou hast laboured: they that have

[1] Or, *strike terror* [2] Heb. *dividers of the heavens.*

13. *Thou art wearied in*] Perhaps **Thou art overpowered in spite of**: cf. Jer. xii. 5; Job xvi. 7.

let now the astrologers etc.] Render:

—let them stand forth now,
And save thee, the dividers of heaven—
they that gaze on the stars;
They that announce month by month—
somewhat of thy fate.

astrologers is an apt enough equivalent of "they that divide the heavens" (i.e. into the constellations, for astrological purposes). This at least seems the most probable meaning, although the verb for "divide" does not occur elsewhere in Hebrew (in Arab. it means "to divide into great pieces"), and the ancient versions render otherwise [LXX. *οἱ ἀστρολόγοι τοῦ οὐρανοῦ*]. So *monthly prognosticators* is a felicitous condensation of the thought of the last clause, although the E.V. (following some Jewish authorities) has mistaken the syntactical construction. The special reference here is to the preparation of monthly almanacs (based on astrological calculations) in which coming disasters were foretold, lucky and unlucky days pointed out, etc. A specimen of these almanacs is translated by Sayce in *Trans. of the Society of Bibl. Archæology*, III. 229 ff.

14. They cannot even save their own lives, much less the state.

it shall not be a coal etc.] Better: **No (glowing) coal to warm oneself withal! no fire to sit before!** i.e. no genial hearth for comfort, but an all-consuming fire! The sentence is prosaic and unnecessary, and may be cheerfully sacrificed (with Duhm) to the exigencies of the strophe and the elegiac measure.

15. *wherein thou hast laboured*] See on *v* 12.

they that have trafficked with thee] "thy merchants." Cf. Nah. iii. 16 f., and see on ch. xiii. 14. The abrupt introduction of merchants here is perplexing, especially after the adverb "thus"; but the word never means anything else in Hebrew. It might,

trafficked with thee from thy youth shall wander every one to [1]his quarter; there shall be none to save thee.

[1] Or, *his own way*

no doubt, be used in a wide sense, of foreigners that trafficked with Babylon; but this would involve beginning a new sentence at the cæsura, which is not natural. To omit the word entirely (Cheyne and Marti) is precluded by the metre. It is probably best to read יַחַרְטֻמֶּיךָ, "thy magicians," with Ewald and Duhm.

shall wander] **have staggered**.

every one to his quarter] Rather: **each straight before him**; cf. Ezek. i. 9 (the cherubim went "everyone straight forward").

Ch. XLVIII. Exhortations addressed to the Exiles in the near Prospect of Deliverance.

The chapter is largely a recapitulation of certain outstanding themes of the prophecy, several of which are here touched upon for the last time. The references to the victories of Cyrus, the predictions of the fall of Babylon, the appeal to prophecy, the distinction between "former things" and "new things" and the explicit identification of the actual Israel with the Servant of the Lord, henceforth disappear from the circle of the author's thoughts, along with other familiar subjects, such as the polemic against idolatry and the impressive inculcation of the sole deity of Jehovah. This circumstance indicates that we have reached the end of the first great division of the prophecy, and the impression is confirmed by the closing hymn of praise, which carries us forward to the very eve of the departure from Babylon. On some critical difficulties of the passage see the introductory notes to *vv.* 1—11 and 17—19, below.

There are four distinct sections:

(i) *vv.* 1—11. The prophet vindicates the methods of Jehovah's revelation to Israel; predictions have been given and withheld in such a way as to remove every excuse for attributing the great events of history to any other cause than the will of God.

(ii) *vv.* 12—16. An instance of the withholding of prophecy till the eve of its accomplishment is the present announcement of the conquest of Babylon by Cyrus; it is the crowning proof of Jehovah's abiding presence with His people.

(iii) *vv.* 17—19. Jehovah's compassion finds expression in a cry of distress over the neglect of His commandments, which has stood in the way of Israel's salvation.

(iv) *vv.* 20—22. In a final jubilant outburst of praise, the exiles are summoned to flee from Babylon, whose power is already broken, and to proclaim the marvels of their redemption to the ends of the earth.

48 Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters

1—11. These verses present some peculiar features, both of thought and style, which have been felt by scholars of widely diverging critical tendencies. The severe judgement on the people goes beyond anything else in the prophecy; and, as has been pointed out, seems to breathe the spirit of Ezekiel rather than of the second Isaiah. Israel is addressed as a nation of hypocrites, of apostates, and of persistent idolaters. Then the argument of the passage as a whole is very remarkable. The "former things" (i.e. the events that have just taken place) were announced long beforehand, lest Israel should be led to ascribe them to some false god (*vv.* 3—6 *a*); but the "new things" (the subject of the present prophecy) have been "hidden" till the last moment, lest the people in their perversity should say they had known of them all along (6 *b*—8). Duhm and Cheyne with several others agree in assigning these peculiarities to an editor, who has supplied a running commentary on the words of the original author, in the shape of annotations. It is true that by omitting *vv.* 1 (from "which are called"), 2, 4, 5 *b*, 7 *b*, 8 *b*, 9, 10, 11 *aβ*, these critics disentangle a short poem of eight double lines, made up of characteristic Deutero-Isaianic phrases and ideas, and free from all those elements which have excited their suspicion. But thus to break up the unity of a poem, consecutive in thought and with clearly marked metrical structure, is a too drastic way of getting rid of its perplexing and unexpected features. The procedure attributed to the editor would be unique in the book; and no motive can be suggested for a systematic manipulation of this solitary passage. And while the difficulties are real, they must not be exaggerated. The special development of the argument from prophecy involves no inconsistency with the prophet's general treatment of that theme, and is as likely to have occurred to him as to any of his readers. The stern attitude to the people, which appears already in xlv. 9 ff. and xlvi. 8 (see p. 78), would naturally be intensified as the hour of emancipation drew near, and it became clear that the prospect of a return to Palestine had no attraction for the bulk of the exiles, as subsequent events shewed (comp. ch. lv.).—We divide the passage into four strophes: i. The address (*vv.* 1, 2). ii. The lesson of the "former things" (3—6 *a*). iii. The lesson of the "new things" (6 *b*—8). iv. The conclusion (9—11).

1. *Hear ye this*] refers to the following oracle, which commences with *v.* 3 (cf. xlvi. 3 and xlviii. 12).

which are called] Or, **which call themselves**, as in *v.* 2 (cf. ch. xliv. 5). For the remnant of the tribe of Judah, whom the author has in his view, the name "Israel" was really a title of honour.

of Judah; which swear by the name of the LORD, and make mention of the God of Israel, but not in truth, nor in righteousness. For they call themselves of the 2 holy city, and stay themselves upon the God of Israel; the LORD of hosts is his name. I have declared the 3 former things from of old; yea, they went forth out of my mouth, and I shewed them: suddenly I did them, and they came to pass. Because I knew that thou art 4 obstinate, and thy neck is an iron sinew, and thy brow

out of the waters of Judah] This clause cannot be explained in a satisfactory manner. The metaphor might be justified from Ps. lxviii. 26 (R.V.), where the ancestor of the nation is compared to a fountain or cistern. It is perhaps better to read (with Secker) *mimm'ê* for *mimmê*, rendering **from the bowels** (as *v.* 19) **of Judah**. There remains the difficulty that Judah is nowhere named as the ancestor of the people.

To *swear by the name of the Lord* is a profession of allegiance to Him, and as such is enjoined as a religious duty (Deut. vi. 13, x. 20).

make mention of] i.e. celebrate; Ps. xx. 7. The words *not in truth, nor in righteousness* do not refer specially to false swearing, but mean that the profession is formal and insincere. It is not natural to read the clause interrogatively in an affirmative sense, of which the proof follows in *v.* 2 (Duhm).

2. *For they call themselves etc.*] The connexion of this verse with the preceding is very strange, unless the conjunction may have the sense of "Though."

the holy city] The phrase is here applied to Jerusalem for the first time in the O.T. It occurs again in ch. lii. 1, elsewhere only in the books of Nehemiah and Daniel (comp. Matt. iv. 5).

and stay themselves etc.] The verb is not the usual word for religious trust, but may be used of false confidence, as in ch. xxxvi. 6. The sense of the whole would then be that these persons have all the external marks of true Israelites, but their profession lacks reality.

3—6 *a* inculcate the lesson of the "former things," i.e. the events that have now taken place, especially the appearance of Cyrus. These were predicted in advance, that Israel might not be able to say they were done by the false gods (*v.* 5).

3. *they* (the predictions) *went forth out of my mouth...I did them*] brought the events to pass; the *rî'shônôth* including both the predictions and their historical fulfilments (see on ch. xli. 22).

4. Cf. Ezek. iii. 7—9.

thy neck is an iron sinew] Cf. for the idea Ex. xxxii. 9; Deut. ix. 6, 13.

5 brass; therefore I have declared it to thee from of old;
before it came to pass I shewed it thee: lest thou shouldest
say, Mine idol hath done them, and my graven image,
6 and my molten image, hath commanded them. Thou
hast heard it; behold all this; and ye, will ye not declare
it? [1]I have shewed thee new things from this time,
7 even hidden things, which thou hast not known. They
are created now, and not from of old; and before this
day thou heardest them not; lest thou shouldest say,
8 Behold, I knew them. Yea, thou heardest not; yea,

[1] Or, *I shew*

5. *therefore I have declared etc.*] **and I announced it to thee beforehand** (*v.* 3).

lest thou shouldest say etc.] But for the predictions the appearance of Cyrus might have been attributed to the idols rather than to the God who spoke through the prophets.

6. *behold all this*] **see it all** (sc. fulfilled).

and ye, will ye not declare it?] Better (with the change of a consonant: תגידו): **and you, will ye not bear witness?** (Duhm.) Cf. ch. xliii. 12.

6 *b*—**8.** Jehovah has proved His power to foretell by the fulfilment of past predictions (*vv.* 3—6 *a*); now He announces new things.

I have shewed thee] Rather: **I shew thee** (in the act of speaking).

new things] viz. those specified in *v.* 14,—the conquest of Babylon and all that results from it, the deliverance of Israel, the overthrow of heathenism and the manifestation of the glory of Jehovah.

hidden things] Lit. "things kept" (in reserve).

which thou hast not known] With the exception of one letter the clause coincides with one in Jer. xxxiii. 3 ("difficult things which thou knowest not").

7. *They are created now*] To create is to call into being by a word; and the idea here seems to be that the prophetic word which announces, is at the same time the creative fiat of Jehovah.

not from of old] **not aforetime** (see *v.* 3).

and before this day thou heardest them not] The phrase "before the day" is the exact opposite of "from this day forth" in ch. xliii. 13. It is therefore scarcely necessary with Klostermann and others to change the reading to לפנים = "formerly."

Behold, I knew them] The events would have lost the effect of novelty if announced long before. Unbelief dies hard; when it can no longer say, "My idol did it," it is apt to take refuge in another subterfuge and say, "It is what I expected."

8. *Yea, thou heardest not etc.*] Better: **Thou hast neither**

thou knewest not; yea, from of old thine ear was not opened: for I knew that thou didst deal very treacherously, and wast called a transgressor from the womb. For my name's sake will I defer mine anger, and for my 9
praise will I refrain for thee, that I cut thee not off. Behold, I have refined thee, but not as silver; I have 10
[1]chosen thee in the furnace of affliction. For mine own 11

[1] Or, *tried*

heard nor known, nor was thine ear opened beforehand. The verbal form for "was opened" is properly transitive. It is used, however, in ch. lx. 11 of gates standing open, and in Cant. vii. 13 of the opening of a flower. The LXX. reads "nor did I open," and this gives a better sense, the assertion being not that Israel's ear refused to open, but that Jehovah had not opened it, i.e. had not given a revelation. A similar conception of revelation, though with a different verb, in ch. xxii. 14; 1 Sam. ix. 15; with the same verb, in ch. l. 5.

that thou didst deal very treacherously] Rather: **that thou art utterly treacherous.** *a transgressor*] **a rebel.** Such has been the character of Israel as revealed in its past history; it would have abused the knowledge if the predictions had been made earlier.

9—11. A nation so sunk in unbelief must have perished, but for Jehovah's regard for His name. The thought is characteristic of Ezekiel (see esp. ch. xx.). The expression "for my name's sake" (*v.* 9) is not found elsewhere in this prophecy; "for my own sake" (*v.* 11) occurs in ch. xliii. 25.

9. The verbs should be rendered in the present tense. That for *refrain* (found only here) is commonly understood to mean "bridle," the object ("my anger") being supplied from the previous clause.

that I cut thee not off] The idea that Israel is in danger of being cut off is no doubt a surprising one in the mouth of this prophet (Duhm).

10. Instead of cutting off Israel, Jehovah has purified it in the furnace of affliction. That the process has been fruitless of beneficial result (Dillmann) is suggested only by a particular interpretation of the words.

but not as silver] The phrase is obscure. Dillmann and others take it to mean "not with silver as a result," without obtaining any pure metal. Others render "not as silver," i.e. either "not so severely as silver is refined," or "with a refining of a different nature." None of the proposed interpretations is entirely satisfactory.

I have chosen thee in the furnace etc.] Render: **I have tried thee,**

sake, for mine own sake, will I do it; for how should *my name* be profaned? and my glory will I not give to another.

12 Hearken unto me, O Jacob, and Israel my called:
13 I am he; I am the first, I also am the last. Yea, mine hand hath laid the foundation of the earth, and my right hand hath spread out the heavens: when I call unto
14 them, they stand up together. Assemble yourselves, all ye, and hear; which among them hath declared these things? [1]The LORD hath loved him: he shall perform

[1] Or, *He whom the* LORD *loveth shall &c.*

etc. (marg.). This sense of the verb is Aramaic (cf. Job xxxiv. 4?), and since the verb "choose" is a common word of the prophet, the fact of its being found here in a different sense may be an argument against his authorship.

On the figure of the verse see ch. i. 25; Jer. vi: 29, ix. 7; Zech. xiii. 9; Mal. iii. 2, 3; 1 Pet. i. 7.

11. *for how should* my name *be profaned?*] Better: **for how is it profaned!** a parenthetic ejaculation, and in all probability a marginal gloss to *v.* 9. The subject "my name" is supplied in the LXX.

my glory will I not give to another] Cf. ch. xlii. 8. The "glory" is that of bringing to pass the marvellous "new things," the era of eternal salvation.

12—16. The substance of the "new things" (*v.* 6) is that Jehovah has called Cyrus to execute His pleasure on the Chaldeans (14 f.), and now openly announces His purpose beforehand (16).

12. *I am he*] See on ch. xli. 4. *I am the first...the last*] xli. 4, xliv. 6.

13. Cf. ch. xl. 12, 22, 26; Ps. cii. 25. *hath spread out*] The verb is Aramaic, and does not occur elsewhere in the O.T.

when I call...they stand up] Ps. xxxiii. 9.

14. *Assemble yourselves*] The summons is addressed, not as in ch. xli. 1—4, etc., to the nations, but to the people of Israel.

which among them] Some MSS. read "among you," which is preferable. The Heb. word might well be omitted altogether.

these things] The victories of Cyrus, mentioned in the following sentence.

The LORD *hath loved him*] is to be construed as a relative sentence: **he whom Jehovah loveth shall perform** (marg.). This construction is very harsh, and since the LXX. has no equivalent for "the Lord" we may omit it, and obtain a simpler sense by changing the suffixes to 1st pers.: "My Friend shall perform my pleasure on Babylon." A new title, similar to those in

his pleasure on Babylon, and his arm *shall be on* the Chaldeans. I, even I, have spoken; yea, I have called 15
him: I have brought him, and he shall make his way
prosperous. Come ye near unto me, hear ye this; from 16
the beginning I have not spoken in secret; from the time
that it was, there am I: and now the Lord GOD hath

xliv. 28, xlv. 1, xlvi. 11, is thus bestowed upon Cyrus (comp. "my friend" of Abraham in xli. 8). *his pleasure*] See on xlii. 21.

and his arm shall be on *the Chaldeans*] To make sense of the present text both a verb and a prep. would have to be supplied (the Targ. inserts "shall reveal"). The LXX. ("to destroy the seed of the Chaldeans") obviously read *zera'* instead of *zĕrō'ō*; and this is doubtless the correct text. Render simply **on Babylon and the seed of the Chaldeans.**

16. *I have not spoken in secret*] Cf. ch. xlv. 19.

from the beginning...from the time that it was] The sense is somewhat obscure. The pronoun "it" cannot refer to the world or the Creation, which would require to be expressed; the implied antecedent must be the subject of which the prophet is speaking, the purpose of Jehovah against Babylon. The "beginning" will therefore be either the origin of revelation in general, or of the series of prophecies now being fulfilled. The meaning may be paraphrased thus: Jehovah has never from the beginning spoken in dark and uncertain oracles, and He does not conceal Himself now when events are already moving towards the accomplishment of His words; He is *there*, interpreting as well as guiding the course of history. That Jehovah is the speaker thus far cannot be questioned, in spite of the last clause of the verse. For the phrase *there am I*, comp. Prov. viii. 27 (in the mouth of the personified Wisdom of God).

and now the Lord GOD etc.] Render: **and now the Lord Jehovah hath sent me and** (i.e. with) **His spirit**; "His spirit" being not a second subject along with Jehovah, but a second object. For the idea cf. ch. lxi. 1 and Zech. vii. 12. The Spirit is never spoken of in the O.T. as the sender of the prophets, or as an independent agent distinct from Jehovah. The isolation of this sentence from its context raises doubts as to its genuineness. The sudden change of speaker disconnects it from what precedes, and it is equally unsuitable as an introduction to *vv.* 17—19, where Jehovah Himself is again introduced by the ordinary prophetic formula. A prelude to ch. xlix. (Delitzsch) it cannot possibly be; and it is utterly arbitrary to suppose that the words are spoken by the "Servant of Jehovah." Duhm and most writers hold that the words are interpolated; the motive for their insertion being a misunderstanding of the first part of the verse. Taking "from

17 sent me, and his spirit. Thus saith the LORD, thy redeemer, the Holy One of Israel: I am the LORD thy God, which teacheth thee to profit, which leadeth thee
18 by the way that thou shouldest go. [1]Oh that thou hadst hearkened to my commandments! then had thy

.[1] Or, *Oh that thou wouldest hearken...then should thy peace be &c.*

the beginning" and "from the time that it was" to refer to the Creation, the editor supplied the contrast ("and now"), which he believed the author to have in his mind.

17—19. If Israel had but known Jehovah as its faithful Guide, and obeyed His commandments, how different would its present condition have been! The short passage has a striking resemblance to Ps. lxxxi. 13—16, and is of singular pathos and depth of feeling. The disappointment expressed, that Israel has not attained to righteousness by the keeping of the divine law, is not altogether natural in this connexion, or in the circumstances in which the prophecy was written. It breathes rather the spirit of a time of depression, when Israel seemed in danger of being "cut off," and when the faith of the Church was not sustained by the immediate prospect of deliverance. Moreover, the song of triumph in *vv.* 20 f. is the proper sequel (as in every similar instance) of the announcement of deliverance (12—16 *a*); and it will be felt that the obvious and natural connexion is disturbed by a sigh of regret for what might have been. These considerations militate against the genuineness of the verses, and yet we must hesitate to follow the critics (Duhm and others) who deny their originality. The second Isaiah was capable of a great variety of emotions; and it is not inconceivable that looking back over Israel's past history, and deploring the unbelief of the mass of his contemporaries, he should reflect on the different reception his message of hope would now have had if the nation had been responsive to the teaching of its God. As the expression of a mood, the section is intelligible, although its insertion at this point in the prophecy may be surprising. The difficulties would largely vanish if we could read into the words an ardent expectation of a change of heart; but that, for the reasons given below, seems to be grammatically doubtful.

17. The introduction is in the prophet's usual manner; cf. ch. xli. 14, xliii. 14, xlix. 7.

which teacheth thee to profit] i.e. **profitably** or "for thy profit"; cf. xliv. 10 ("to no profit"), xlvii. 12.

18. *Oh that thou hadst hearkened etc.*] This is the strict rendering of the Heb. idiom, which properly expresses a wish that has not been realised (see Driver, *Tenses*, § 140). It *may*, indeed (as in

peace been as a river, and thy righteousness as the waves
of the sea: thy seed also had been as the sand, and the 19
offspring of thy bowels like [1]the grains thereof: his
name should not be cut off nor destroyed from before me.

[1] Or, that of *the bowels thereof*

ch. lxiv. 1), be used in an impassioned wish for the future, and many commentators prefer that sense here,—"Oh that thou wouldst hearken" (see Davidson, *Syntax*, § 134). So marg. But the construction in lxiv. 1 is exceptional, and the two cases are not strictly parallel. Here the reference to the past is strengthened by the following clauses: *then had thy peace been*, etc. (consec. impf.); and it is only a feeling of the unsuitability of the idea to the discourse that could ever suggest a departure from the ordinary rule of syntax. It is true that "such a retrospect here at the close would be extraordinary" (Dillmann), but in reality a hypothetical promise of future blessedness would be scarcely less surprising.

peace means national **prosperity**, "welfare," as explained in the next verse (cf. ch. lxvi. 12); *righteousness* is used in the same sense as in ch. xlv. 8.

as a river] i.e. a perennial stream, such as the Euphrates (cf. Am. v. 24). It is easy to understand the impression made on the mind of a native of Palestine, accustomed to "deceitful brooks" that run dry in the summer, by the sight of a great river, flowing on for ever in undiminished volume. The actual history of Israel had been like the *wadis* of Judea, transient gleams of prosperity being interrupted by long intervals of misfortune; the river suggests to the writer an image of the boundless and unfailing blessedness which would have followed the keeping of the divine commandments.

the waves of the sea] Cf. ch. xi. 9.

19. *as the sand*] A common comparison; see ch. x. 22; Gen. xxii. 17; Hos. i. 10, etc.

like the grains thereof] The word used resembles a fem. plur. of that which immediately precedes ("bowels"); hence some commentators translate "the entrails thereof" (i.e. the fishes), taking as antecedent of the pronoun the word "sea" in the previous verse (see marg.). It would be better to explain it at once of the "entrails" of the sand (i.e. worms), for which there is said to be a Syriac parallel (see Payne Smith, *Thesaurus*, col. 2185). But both comparisons alike are prosaic and unnatural. The word is no doubt identical with the Aramaic *mā'āh*, "kernel" (generally used of a small coin).

his name etc.] **Its name** (that of the "seed") **should not be cut off**, etc.

20, 21 (cf. ch. lii. 11, 12) form the lyrical conclusion of this

20 Go ye forth of Babylon, flee ye from the Chaldeans;
with a voice of singing declare ye, tell this, utter it even
to the end of the earth: say ye, The LORD hath redeemed
21 his servant Jacob. And they thirsted not when he led
them through the deserts: he caused the waters to flow
out of the rock for them: he clave the rock also, and
22 the waters gushed out. There is no peace, saith the
LORD, unto the wicked.

division of the prophecy. In anticipation of this second exodus of Israel, the prophet puts a song of praise in the mouth of the redeemed exiles.

20. *flee ye from the Chaldeans*] Or, "from Chaldea" (see on xlvii. 1). The verb *flee* probably means no more than "hasten" (see ch. lii. 12).

with a voice of singing...tell this] The exiles' shout of joy is a revelation to the world of the greatness of the God of Israel.

utter it] Lit. "send it forth," as in ch. xlii. 1.

21. These are still words of the ransomed people. The allusions are to the miracles in the wilderness of Sinai (cf. Ex. xvii. 6; Num. xx. 11) which are represented as having been repeated during the desert journey of the returning exiles.

22. The words are taken from ch. lvii. 21, where, however, they stand in their proper connexion. Here they are either a gloss or an editorial insertion intended to mark the close of a division of the prophecy. See the Introduction, p. x. f.

CHAPTERS XLIX.—LV.

The beginning of ch. xlix. marks a distinct advance in the development of the prophet's conceptions (see Introduction). "The controversial tone, the repeated comparisons between Jehovah and the idols, with the arguments based upon them, disappear; the prophet feels that, as regards these points, he has made his position sufficiently secure. For the same reason, allusions to Cyrus and his conquest of Babylon cease also; that, likewise, is now taken for granted" (Driver, *Isaiah*^{2}, pp. 148 f.). In the remaining discourses (chh. xlix.—lv.) the author concentrates his attention almost exclusively on his central message of consolation, and the glorious future in store for Israel. His treatment of this theme moves along two lines, which alternate with each other as the manner of the writer is. The first is represented by the idea of the Servant of the Lord, the second by the figure of Zion, both being personifications, although in very different senses, of the people of Israel (see on ch. xl. 1). The Servant represents the ideal Israel as Jehovah's instrument, first, in restoring the unity and prosperity of the nation, and

second, in extending the knowledge of God to the nations of the world. Zion, on the other hand, is the representative of Israel in its passive aspect, as deserted and humbled in the present, but at the same time the recipient of the blessings which accrue from the work and sufferings of the Lord's Servant.

CH. XLIX. **1—13.** THE SERVANT OF JEHOVAH: HIS FIDELITY AMIDST DISCOURAGEMENTS, AND THE ULTIMATE SUCCESS OF HIS MISSION.

This opening section consists of:

i. A new description of the mission and experience of the Servant of Jehovah (cf. ch. xlii. 1—4) in the form of an address by the Servant to the nations (*vv.* 1—6). These verses form the second of the four "Servant-poems" which occur in the book.

ii. A promise of speedy restoration to Israel, obviously based on the preceding description (*vv.* 7—12).

iii. A hymn of praise to Jehovah, called forth as usual by the prospect of deliverance (*v.* 13).

1—6. The Servant's address to the nations. The passage forms the natural sequel to ch. xlii. 1—4, and adds some fresh features to the portrait there presented. (1) The Servant, speaking now in his own name, expresses his consciousness of the mission entrusted to him by Jehovah (*vv.* 1—3). (2) He records his failure in the past, and the sense of disappointment caused in him by the apparent fruitlessness of his labour; yet his faith in God remains constant (*v.* 4). (3) But now his doubts have been removed by a revelation of the greater purpose for which Jehovah has raised him up; viz. to be the organ of His salvation to the ends of the earth (*vv.* 5, 6).—Metrically, the poem falls into *six* stanzas, exactly resembling the *three* of xlii. 1—4: *vv.* 1, 2, 3 + 5 *b*, 4, 5 *a*, 6.

It still remains the most probable view that the ideal Israel is here spoken of under the name of the Servant of Jehovah; although two objections are raised in addition to those suggested by xlii. 1—4. (*a*) The Servant is described as one who has a history and an experience behind him, as well as a mission to fulfil. Now this experience is not that of the nation, which was conscious of no unique religious mission, and therefore had no such sense of defeat as is described in *v.* 4. And if we say that it is not the actual but the ideal Israel that is meant, we are asked to explain how an ideal can have a history, or when the ideal Israel was born, or before whom Jehovah mentioned its name (Duhm). (*b*) Another difficulty is created by the fact that the Servant is here expressly distinguished from Israel when it is said that the restoration of the nation is to be effected by his activity. But after all these difficulties are only superficial. The distinction between a personified and idealised

49 Listen, O isles, unto me; and hearken, ye peoples, from far: the LORD hath called me from the womb;

nation and its individual members was quite familiar to Old Testament thought (see xlix. 21; Hos. ii. 2), and is not unintelligible to ours. To the first objection, therefore, we can reply that if an ideal cannot have a history (surely a very disputable proposition!) an idealised nation certainly may. What is here described is simply the realisation of the idea latent in Israel's history from the first, through the awakening consciousness of its unique vocation in the best minds of the people. Since the beginning of prophecy there had been a section of the people that had laboured for the conversion of Israel, and there were doubtless many among the exiles whose feelings of disappointment are truthfully reflected by the language put into the mouth of the Servant. There is nothing unnatural in the supposition that this party should be regarded as embodying the true genius of Israel, or that their experience should be transferred to the ideal figure by which the prophet sets forth his inspired interpretation of Israel's history. Nor is there any difficulty in the further thought that the ideal Servant, as represented by this minority, laboured for the reunion and upbuilding of the future Israel. (Even a modern writer would not be charged with confused thinking if he spoke of England as having a duty to her poverty-stricken population.) This also corresponds to a fact of history, for nothing is more certain than that but for the influence of the prophetic teaching the Israelitish nationality would have perished during the Captivity. The prophet's conception of Israel's unique position is singularly profound as well as elevated; but it does not appear that any feature thus far introduced into the portrait of Jehovah's Servant violates the conditions of a natural personification. (See further Introduction, pp. lix ff.; and Appendix, Note II.)

1—3 + 5 *b*. The call and equipment of the Servant by Jehovah. The nations of the world are addressed, because the great announcement that the speaker has to make (*v.* 6) concerns them. It is the *prophetic* character of the Servant's mission which is here emphasised, although the self-consciousness attributed to him seems too great to be that of any private individual, whether prophet or teacher.

1. *O isles...ye peoples*] See on ch. xli. 1.

from far] Better **afar**, simply: "ye distant peoples."

the LORD *hath called me* (xlii. 6, etc.) *from the womb*] Cf. ch. xliv. 2, 24, xlvi. 3, where the same metaphor is used of the beginning of the nation's history. The idea is not that the call was then consciously received and responded to, but (as we see from Jer. i. 5) that the later experience of vocation reflects

from the bowels of my mother hath he made mention of my name: and he hath made my mouth like a sharp 2
sword, in the shadow of his hand hath he hid me; and he hath made me a polished shaft, in his quiver hath he kept me close: and he said unto me, Thou art my servant; 3
Israel, in whom I will be glorified. But I said, I have 4

back light on the earlier life from its origin. *made mention of my name*] Cf. xliii. 1. According to Duhm and others the "name" referred to is the title Servant of Jehovah, which "designates its bearer as the revealer of God." But the Heb. phrase will hardly bear that interpretation. It never means to confer a title, but either to keep in remembrance (2 Sam. xviii. 18; Ps. xlv. 17), or simply to utter (Ex. xxiii. 13; cf. Am. vi. 10). The second sense is alone suitable here; and the name must be the proper name by which the person is individualised: e.g. (if the Servant be the nation) the name Israel (see *v.* 3).

2. The Servant is described as one prepared in secret for his great work. He compares himself to a weapon fashioned by Jehovah for His own use, but kept in reserve till the fulness of time. As the ideal prophet, he speaks of his *mouth*, the organ of prophetic utterance (see Jer. i. 9; Is. vi. 7), as made *like a sharp sword* in virtue of the "word" which Jehovah puts in it (ch. li. 16; cf. Heb. iv. 12).

in the shadow of his hand hath he hid me] (ch. li. 16). The metaphor denotes not protection merely but secrecy.

a polished **arrow**] See Jer. li. 11.

There is nothing in the verse inconsistent with the idea that the speaker is Israel personified. The fundamental thought, translated into modern language, would be that prophecy is the highest expression of the genius of Israel; and the idealised nation is naturally identified with what is best and most characteristic in its history, and invested with the character of the ideal prophet. And again, Jehovah's hiding of His Servant may express the truth that Israel had been providentially preserved through long ages for the sake of the spiritual endowments which made it the mouthpiece of revelation. The further idea that the real mission of Israel was concealed both from the world and from the nation itself is perfectly intelligible, and is clearly suggested by the figure.

3. *Israel, in whom I will* **glorify myself**] The word *Israel* is rightly taken as continuation of the predicate. It is obviously, if genuine, fatal to the individualistic conception of the Servant; and is accordingly regarded as a gloss by those who hold that view. The textual point is difficult to determine. The sense is certainly complete without it; and the additions of the LXX. in xlii. 6 shew how readily such a gloss might creep into a MS.

laboured in vain, I have spent my strength for nought
and vanity: yet surely my judgement is with the LORD,
5 and my recompence with my God. And now saith the
LORD that formed me from the womb to be his servant,
to bring Jacob again to him, [1]and that Israel be gathered
unto him: (for I am honourable in the eyes of the LORD,

[1] Another reading is, *but Israel is not gathered, yet shall I be &c.*

On the other hand the interpretation given above of the last clause of *v.* 1 may suggest a reason for the solitary occurrence of the proper name in this one Servant-passage. Rhythm, also, though not decisive, on the whole favours the retention of the word. But the balance of evidence is too uncertain to admit of a strong argument for the national interpretation being founded on this text.

5 *b*. The transposition of the second half of *v.* 5 to this place is due to Duhm. It is recommended partly by the want of congruity with its present context (hence the parenthesis of R.V.), and partly because it here completes the stanza begun in *v.* 3 (see the introductory note, p. 97). Render (with a slight vowel change): **And I was** *honourable in the eyes of the* LORD *etc.*

4. Although cast down for the moment by his want of success, the Servant does not yield to despondency (cf. xlii. 4), but leaves his cause in the hands of his God.

But I said] Or, "thought" (with emphasis on the "I").

my judgement] i.e. "my right," as in ch. xl. 27.

my recompence] See ch. xl. 10.

5 *a*, **6**. The Servant is encouraged by the revelation of a loftier mission than he had heretofore been conscious of.

to bring Jacob again to him] The clause expresses Jehovah's purpose in forming the Servant; viz. the religious restoration of Israel to its God. The subject of the verb may be either Jehovah or His Servant ("that *he* might bring," or "that *I* might bring"). Whichever view be taken, the Servant is distinctly conceived as having a mission to fulfil for the people of Israel. To get rid of this idea, so difficult to harmonise with the theory that the Servant is the historic Israel, Budde explains the inf. in a gerundial sense (see Davidson, *Synt.* § 93) with Jehovah as implicit subj.: "in bringing back Jacob to Himself." This construction is correct in grammar, but as exegesis it is wrong, inasmuch as it carries back the reference to the forming of the nation in the Exodus period, which is opposed to the sense of the verbs employed.

and that Israel be gathered unto him] The continuation of the previous clause, with the usual resolution of the inf. into the finite verb (Dav. § 96). R.V. here adopts the *Qĕrê* לֹו, "to him,"

and my God is become my strength:) yea, he saith, It 6
is too light a thing that thou shouldest be my servant to
raise up the tribes of Jacob, and to restore the preserved
of Israel: I will also give thee for a light to the Gentiles,
[1]that thou mayest be my salvation unto the end of the

[1] Or, *that my salvation may be*

for אַל, "not," as in ix. 3 (see A.V.). The verb for "gather," however, is used in two senses, either "to gather in" or "to take away," "gather off" (e.g. Ezek. xxxiv. 29, R.V. marg.); by adopting the latter we might retain the negative particle as in the consonantal text: "and that Israel be not swept away" (Duhm). But R.V. is better.

6. *yea, he saith*] With the removal of 5*b*, this resumption of the verb (*v.* 5) is unnecessary, and the metre is perhaps (see next note) improved by its omission.

It is too light a thing etc.] More exactly: "It is too light for thy being a servant to me that thou shouldst raise up," etc., i.e. "To restore Israel is the least part of thy vocation as my servant." It is held, however, by many recent commentators that the words "for thy being a servant to me" represent a gloss in the Heb. text, and that we should render simply: **It is a light thing to raise up,** etc. The sense is not affected. The metre perhaps favours the excision of the phrase; but if it be a gloss it is a correct gloss, defining more clearly the prophet's thought.

raise up here means "re-establish," just as "build" frequently means "rebuild" (Ps. cxxii. 3, etc.).

the preserved of Israel] Those who have survived the destruction of the state (Ezek. vi. 12, R.V. marg.).

I will also give thee for a light to the Gentiles] ch. xlii. 6.

that thou mayest be my salvation etc.] Rather: **that my salvation may be,** etc. Comp. the N.T. application in Acts xiii. 47. The verse evidently describes an enlargement of the Servant's conception of his vocation. Previously, he had been conscious only of a mission to Israel, and in that mission the significance of the title "Servant of Jehovah" had seemed to be exhausted (*v.* 5). Now it is revealed to him that the name includes a higher function, that, namely, of being the mediator of salvation to all mankind. And since the greater destiny contains the less, the acceptance of this new commission delivers him from the sense of failure by which he had been oppressed (*v.* 4). Whatever view be taken of the Servant's personality, he speaks as the exponent of the religion of revelation; and the fact here represented is the expansion of that religion from being a national to be a universal religion. The ideal was realised only in the New Testament dispensation, so that in this as in many other

7 earth. Thus saith the LORD, the redeemer of Israel,
and his Holy One, to him whom man despiseth, to him
whom the nation abhorreth, to a servant of rulers:
Kings shall see and arise; princes, and they shall worship;
because of the LORD that is faithful, *even* the Holy One
8 of Israel, who hath chosen thee. Thus saith the LORD,
In an acceptable time have I answered thee, and in a
day of salvation have I helped thee: and I will preserve
thee, and give thee for a covenant of the people, to

respects the portrait of the Servant is an indirect prophecy of Christ. Cf. Luke ii. 32.

7—12. As in xlii. 5 ff., the Servant-poem is the basis of a series of consoling promises. It is impossible to agree with Duhm that the original connexion is to be restored by simply lifting *vv.* 1—6 from their present position. The two great divisions of the prophecy, xl.—xlviii. and xlix. ff., are too clearly distinct to allow us to take xlix. 7 ff. as the direct continuation of xlviii. 21; and on the other hand xlix. 7 ff. form no suitable introduction to a new section of the book.

7. Israel shall be raised from the deepest degradation to the highest honour. The verse is remarkable as anticipating the main idea of chh. lii. 13—liii. 15; a fact which seems to shew that the prophet had the whole cycle of Servant-poems before him in writing this passage.

to him whom man despiseth] Lit. **to the despised of soul**; i.e. "to one who is heartily despised," the "soul" being the seat of emotion. Comp. Ps. xvii. 9 ("my deadly enemies" = "they that hate me in the soul"). In the parallel phrase **to the abhorred of people**, "people" seems to be used of men indefinitely (the German *Leute*) as in Gen. xx. 4 ("righteous folk"). The words for "despised" and "abhorred" are both peculiar in form, and the text may be at fault.

a servant of rulers] **of tyrants** (ch. xiv. 5): The subject is obviously Israel, with whom (we hold) the Servant is partly identified.

Kings shall see (the exaltation of Israel) *and arise*] in amazement and reverence (cf. ch. lii. 15; Job xxix. 8). *princes* (sc. shall arise) *and* **do homage**] Lit. "bow themselves down."

who hath chosen thee] On the idiom see Driver's *Tenses*, § 76 *a*.

8—12. A picture of the emancipation and return of the exiles.

8. *In an acceptable time*] Better: **in a season of favour.** Cf. ch. lxi. 2, and the citation in 2 Cor. vi. 2.

for a covenant of the people] See on ch. xlii. 6.

[1]raise up the land, to make them inherit the desolate heritages; saying to them that are bound, Go forth; to 9
them that are in darkness, Shew yourselves. They shall
feed in the ways, and on all bare heights shall be their
pasture. They shall not hunger nor thirst; neither shall 10
the [2]heat nor sun smite them: for he that hath mercy
on them shall lead them, even by the springs of water
shall he guide them. And I will make all my mountains 11
a way, and my high ways shall be exalted. Lo, these 12
shall come from far: and, lo, these from the north and

[1] Or, *establish the earth* [2] Or, *mirage* See ch. xxxv. 7.

to raise up the land etc.] Render: **restoring** (see *v.* 6) **the land** (of Israel), **allotting** (Deut. xxi. 16) **the desolate heritages**. The construction is the same as at the beginning of xlii. 7; and presents the same ambiguity; i.e. the implicit subject of the two verbs may be either Jehovah Himself or the Servant. The former view is here the more natural, since it is only by a somewhat bold figure that the repeopling etc. of the land could be attributed to the agency of the ideal Israel, or even of an ideal individual.

9. *saying*] continuing the previous construction.

them that are bound...them that are in darkness] i.e. the exiles; cf. xlii. 7. In xlii. 18 ff. the Servant (i.e. the people) is spoken of as the blind and imprisoned; here he is the agent of their deliverance. It seems clear, therefore, that II Isaiah himself recognised a distinction between the idealised nation and the aggregate of individuals who composed the actual nation. The second half of the verse introduces a new figure, that of the flock (see ch. xl. 11) led by Jehovah, the Good Shepherd.

They shall feed in the ways] Or better as LXX., **in all the ways**, wherein they go.

bare heights] Cf. ch. xli. 18.

10. *neither shall the heat...smite them*] The word for *heat* should probably be rendered **the hot wind** (Sirocco; LXX. καύσων). It is often taken to denote the mirage (see on ch. xxxv. 7), but that meaning is unsuitable here on account of the verb "smite."

11. The expression *my mountains* is difficult. An allusion to the mere fact of creation is not natural, and to understand it of the mountains of Palestine (as in ch. xiv. 25) would limit the image to the last stage of the return journey. Possibly the text should be amended so as to read "mountains" simply. Cf. LXX. (πᾶν ὄρος).

my high ways] See on ch. xl. 4.

13 from the west; and these from the land of Sinim. Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the LORD hath comforted his people, and will have compassion upon his afflicted.

12. The return of exiles from the most distant parts of the earth.

these from the land of Sinim (**the Sinites**)] The last word has never been properly explained. As the only proper name in the verse the writer must have had some special reason for mentioning it; and the only reason that can be plausibly imagined is that *Sinim* lay on the utmost limit of his geographical horizon. This would exclude two suggested identifications: (1) the Canaanite Sinites of Gen. x. 17, and (2) Sin (Pelusium) on the nearest border of Egypt. Again, from the fact that "north" and "west" have been already mentioned we may reasonably infer that the Sinim must be looked for either in the far East or the far South. The former is the view of most commentators, who find in Sinim the name China (properly "the Chinese"). If the prophecy had been written some centuries later this hypothesis would be more plausible than it is. The word might be the same as the Arabic and Syriac name for China (צִינִי), although there is a difference in the first consonant which would excite misgivings. But it is generally considered that this name is derived from that of the Tsin-dynasty, which dates from 255 B.C.; it could not therefore have reached the West in the time of the Exile. The numerous attempts to find an older Chinese origin of the word are wasted ingenuity. Moreover, it is inconceivable that Jewish captives had been transported to China at so early a period; and speculations about the possibility of intercourse between the Chinese and Western Asia hardly touch the question. The Sinim are located in the *South* by the Targ. and Vulg., which render "a Southern land"; also by Cheyne, who, in his *Introduction* (p. 275), revives a suggestion of J. D. Michaelis that Syene (Assouan) is meant (reading סְוֵנִים for סִינִים, cf. Ezek. xxix. 10, xxx. 6).

13. The lyrical conclusion of the passage on the Servant, in character resembling ch. xliv. 23. It will be remembered that a similar lyrical outburst (xlii. 10—12) followed the promises appended to the first Servant-poem.

his afflicted] See on xli. 17.

CH. XLIX. 14—L. 3. THE CONSOLATION OF ZION.

(i) *vv.* 14—21. In an apostrophe to Jerusalem the prophet announces the speedy return of her population and the rebuilding of her waste places. The poetry of the passage is singularly beautiful, and charged with tender emotion. Zion, the idealised city, is the wife of Jehovah, and the mother of her inhabitants.

But Zion said, Jehovah hath forsaken me, and the 14
Lord hath forgotten me. Can a woman forget her 15
sucking child, that she should not have compassion on

Although she now thinks of herself as rejected and barren (*v.* 14), she is assured of the unchanging love of her God (*vv.* 15, 16) which will soon be manifested in her restoration to the joy of motherhood (17—20). The ecstasy of amazement and delight with which she recognises and welcomes her children (*v.* 21) is finely opposed to the opening picture of her desolation and despondency. Note also the contrast between the whole conception and the fate of the "virgin daughter of Babylon" (xlvii. 8, 9).

(ii) Ch. xlix. 22—l. 3. Three oracles, confirming the promise to Zion. [Duhm questions the genuineness of this section; on account of its marked difference from the style and especially the spirit of Deutero-Isaiah, and its equally striking affinities with Trito-Isaiah.]

(1) *vv.* 22, 23. On a signal from Jehovah the nations shall bring home the scattered children of Zion; nay, their kings and queens shall esteem it an honour to foster the newly-formed community.

(2) *vv.* 24—26. No earthly power can interpose between Jehovah and the deliverance of His people; Israel is His lawful prey, and none shall pluck them from Him (see the notes below). In thus representing the deliverance as effected by force, the prophet no doubt has in view the one nation that would not obey the signal of *v.* 22.

(3) l. 1—3. Lastly, there exists no legal impediment to the redemption of Israel; Jehovah has issued no sentence of formal rejection against His people, nor has anyone acquired the rights of a creditor over them (*v.* 1). He therefore expresses surprise that there is so little response to the promise of salvation, so little faith in His almighty power.

14. *But Zion said*] The connexion with what precedes—the transition from the Servant as the agent, to Zion as the recipient, of salvation—is clearly indicated. Zion is the city of Jerusalem personified (cf. *v.* 16) and, by a common O.T. figure, conceived as the mother of the citizens (see further on *v.* 21). This is the primary reference of the figure, but since the city derives its religious significance from its being the centre of the national life, Zion really represents the nation of Israel, as in ch. xl. 2. Hence the complaint of this verse is the same as was previously heard from the lips of Israel (ch. xl. 27).

the Lord] The word when pointed, as here (*'Adônâi*), is always equivalent to Jehovah. The suggestion that it may be used in the sense of "husband" (as Gen. xviii. 12) would demand a different vocalisation (*'Adônî*). But although the idea of Jehovah

the son of her womb? yea, these may forget, yet will
16 not I forget thee. Behold, I have graven thee upon the
palms of my hands; thy walls are continually before me.
17 [1]Thy children make haste; thy destroyers and they that
18 made thee waste shall go forth of thee. Lift up thine
eyes round about, and behold: all these gather themselves together, and come to thee. As I live, saith the LORD, thou shalt surely clothe thee with them all as with an ornament, and gird thyself with them, like a

[1] According to some ancient authorities, *Thy builders*.

as the husband of Zion was undoubtedly present to the prophet's mind (l. 1, liv. 6) it does not emerge in this verse.

15. Jehovah's remembrance of Zion is more enduring than the strongest human affection. Even a mother's pity for an infant may fail. *yea, these may forget*] Or, **should even these forget** (Cheyne).

yet will not I forget thee] See on ch. xliv. 21.

16. *I have graven thee*] Not the name merely but the picture of the city, as the next clause shews. *Thy walls* may refer to the ruined walls with their mute appeal to Jehovah's compassion, or to the plan of the new walls, which reminds Him of His purpose to rebuild them. The latter is more likely.

upon the palms of my hands] **upon both palms.**

17, 18. Already in vision the prophet sees the return of the exiles and calls on Zion to welcome her sons.

Instead of *Thy children* the chief ancient versions, and the important Babylonian Codex have "Thy builders" (בֹּנַיִךְ for בָּנַיִךְ), a sense which is recommended both by the antithesis to "thy destroyers," etc., and the connexion with the previous verse. Yet it is doubtful if the reading on the whole is preferable to that of the received text. The latter at least is true to the fundamental image of the passage, which appears again in *vv.* 20 f.

thy destroyers etc.] The expressions almost suggest that Jerusalem was still occupied by Chaldean troops.

18. *Lift up...come to thee*] These words occur *verbatim* in lx. 4.

As I live, saith the LORD] Jehovah's oath by Himself (ch. xlv. 23) introduces a new, though closely related, conception; the inhabitants being compared to the bridal attire with which Zion replaces the signs of her widowhood.

gird thyself with them] Strictly, **gird them on.** The verb is connected with the word for "girdle" in ch. iii. 20 (*ḳishshûrîm*, R.V. "sashes"). It was evidently an ornamental girdle, possibly

bride. For, as for thy waste and thy desolate places 19
and thy land that hath been destroyed, surely now shalt
thou be too strait for the inhabitants, and they that
swallowed thee up shall be far away. The children of 20
thy bereavement shall yet say in thine ears, The place
is too strait for me: give place to me that I may dwell.
Then shalt thou say in thine heart, Who hath [1]begotten 21

[1] Or, *borne*

a part of the bridal costume (cf. Jer. ii. 32, "can...a bride forget her girdle").

19, 20. In place of her present solitude, the ideal Zion shall yet look down on a densely peopled city, whose inhabitants are embarrassed for want of room.

19. *For...inhabitants etc.*] There appears to be some textual disorder, the three subjects in the first half of the verse having no predicate. The R.V. gets over the difficulty by taking "thy waste places" etc. as a sort of *casus pendens*, resumed in the "thou" of the last clause; but this is a forced construction. The most probable solution is that the original conclusion of the first clause has been lost in copying; the second would then commence with the words **For now**. So Duhm formerly. He now prefers a more complicated solution, involving the omission of 18 *a* (as borrowed from lx. 4), the transposition of 19 *a* and 18 *b*, and some textual alterations too intricate to follow here. His view, however, has the æsthetic merit of making the adornment of Zion to be, not her inhabitants, but the revived landscape around.

thy land that hath been destroyed] Lit. "thy land of destruction."

20. *The children of thy bereavement*] i.e. those born to thee in the time of thy bereavement (see *v.* 21).

shall yet say in thine ears] The mother overhears the talk of her vigorous and enterprising offspring.

The place is too strait for me] Cf. 2 Ki. vi. 1.

give place to me] This peculiar sense of the verb (usually "draw near") finds an exact parallel in Gen. xix. 9. Comp. lxv. 5, "draw near to thyself" = "stand off,"—a different, but synonymous verb.

21. Zion is bewildered at finding herself once more "a joyful mother of children" (Ps. cxiii. 9).

Who hath begotten] Rather: **Who hath borne** (in spite of the masculine gender of the verb). The peculiar figure is probably to be explained by the custom illustrated in Gen. xvi. 1 ff., xxx. 1 ff., etc. The Exile was the time of Zion's barrenness; the generation of Israelites that had grown up in a foreign land are regarded as not her natural children, although legally they belong to her, having been borne *for* her by a stranger.

me these, seeing I have been bereaved of my children,
and am [1]solitary, an exile, and wandering to and fro?
and who hath brought up these? Behold, I was left
alone; these, where were they?
22 Thus saith the Lord GOD, Behold, I will lift up mine
hand to the nations, and set up my ensign to the peoples:
and they shall bring thy sons in their bosom, and thy
23 daughters shall be carried upon their shoulders. And
kings shall be thy nursing fathers, and their queens thy
nursing mothers: they shall bow down to thee with
their faces to the earth, and lick the dust of thy feet;

[1] Or, *barren*

seeing I have been bereaved etc.] **seeing I am childless and unfruitful.** The clause immediately following (which must be rendered "exiled and imprisoned" [read וְאָסוּרָה]) introduces a conception alien to the image of the verse. Zion herself was not "exiled" but "left alone," when her children were taken from her. The words are wanting in the LXX. and may be removed as a gloss.

these, where were they?] If this were the sense intended, the verb "were" would probably require to have been expressed. But the question that Zion broods over is not *where* her children had been, but *how* she comes to have children at all, who are strangers to her. Render, therefore (with Dillmann), **these, how (is it) with them?** of what description are they? (cf. Jud. viii. 18).

22, 23. The first of the three short oracles describes the restoration of the exiles as a spontaneous act of homage on the part of the Gentiles. The conception is intermediate between that of ch. xlv. 14 ff., where the nations acknowledge the divinity of Jehovah and the religious supremacy of Israel, and that of ch. lx. 4, 8, lxvi. 20; cf. ch. xi. 11, 12.

set up my ensign] as a signal; see on ch. v. 26.

they shall bring thy sons in **the** *bosom*] of the garment (*sinus*) where little children were carried (Num. xi. 12). The word belongs to late Hebrew (Neh. v. 13 [E.V. lap]; Ps. cxxix. 7).

23. *thy nursing fathers*] **thy guardians**; i.e. of course, the guardians of her children (in spite of ch. lx. 16); see Num. xi. 12; 2 Ki. x. 1; Esth. ii. 7, etc. The figure appears to express the permanent relation of the kingdoms of the world to the glorified people of God.

their queens] Lit. **their princesses.**

lick the dust of thy feet] An extravagant, but thoroughly Oriental, metaphor for self-humiliation (cf. Mic. vii. 17; Ps. lxxii. 9). Gesenius quotes from a Persian poem the following sentiment

and thou shalt know that I am the LORD, and they that wait for me shall not be ashamed. Shall the prey be 24
taken from the mighty, or [1]the lawful captives be

[1] Heb. *the captives of the just.* Or, as read by the Vulg. and Syr., *the captives of the terrible*

of a prince to his conqueror: "When I shall have the good fortune to kiss the dust of thy feet, then I shall believe that fortune flatters me," etc. Comp. ch. xlv. 14, lx. 14. Duhm perhaps exaggerates the idea of the metaphor when he asks rhetorically, "Must the not-Jews become the most abject, dust-licking slaves, in order that the Jews may be assured that their hope in Jehovah was justified?"—although he is quite right to point out the difference between this (and similar passages in Trito-Isaiah), and the humility and unselfish helpfulness which Christianity demands of its adherents.

24—26. The emancipation of Israel is here regarded as having to be effected by force, and Jehovah pledges His omnipotence to the task.

24. *from the mighty*] **from a hero.** *the lawful captives*] Lit. **the captivity** (= captives) **of a righteous one.** Many authorities adopt the reading of the Pesh. and Vulg. (עָרִיץ instead of צַדִּיק, as *v.* 25), and render: "captives of a terrible one." Various interpretations of the passage are given, but none is entirely satisfying. (1) The verse has generally been considered to be a new utterance of despair on the part of the Israelites, "Can the tyrant be made to disgorge his prey?" (Cheyne),—to which *v.* 25 gives an affirmative answer. On this view (which is certainly the one that first suggests itself) the substitution of *'ārîẓ* (terrible) for *ẓaddîḳ* (righteous) seems imperative, since the latter expression could not possibly be applied to the Chaldeans. To suppose that by the "hero" and the "righteous one" Cyrus is meant is at variance with the whole tenor of the prophecy (xli. 25, xliv. 28, xlv. 1 ff.). (2) Dillmann on the other hand holds that the reference in *v.* 24 is to Jehovah, who Himself asks if any power can deprive Him of His lawful captives, the Israelites. The answer to be supplied is, "No"; and this is confirmed by *v.* 25: "*For* though the captives of a (human) hero *may* be delivered, yet will I (the Almighty) contend with," etc. But the image of Israel as the protected prey of Jehovah is in itself unnatural, and finds a very precarious analogy in that of the lion and his prey in ch. xxxi. 4. (3) A still more subtle view is that question and answer are related as in *v.* 15; the question stating generally a supposition in the highest degree improbable (though still conceivable), and the answer conceding the possibility in order the more strongly to assert that the idea cannot be entertained with regard to Jehovah. The sense might be paraphrased as follows: "Can the

25 delivered? But thus saith the LORD, Even the captives
of the mighty shall be taken away, and the prey of the
terrible shall be delivered: for I will contend with him
that contendeth with thee, and I will save thy children.
26 And I will feed them that oppress thee with their own
flesh; and they shall be drunken with their own blood,
as with sweet wine: and all flesh shall know that I the
LORD am thy saviour, and thy redeemer, the Mighty
One of Jacob.
50 Thus saith the LORD, Where is the bill of your mother's

captives of a mighty man be rescued from his grasp? Yes, the captives of the mighty *may* be delivered, but *I* will (victoriously) maintain thy cause against thy enemies," etc. In this case also it is better, though not necessary, to read *'ārîẓ*, which may be used in a neutral sense as in Jer. xx. 11 (of Jehovah). The defect of this explanation is that it seems to lose touch with the figure altogether.

25. Read **For** instead of *But*, and later in the verse **yet** instead of *for*.

26. *I will feed them that etc.*] Better: **I will cause thine oppressors to eat their own flesh** (cf. ch. ix. 20; Zech. xi. 9). The enemies of Zion shall be consumed by internecine war—a common eschatological representation (Ezek. xxxviii. 21; Hag. ii. 22; Zech. xiv. 13). The vindictive passion here expressed would be a dark shadow on the noble idealism of the second Isaiah.

and all flesh shall know] Comp. "And thou shalt know" at the end of the previous oracle (*v.* 23); further ch. lx. 16, where the sentence is almost identically repeated.

the Mighty One of Jacob] See on ch. i. 24.

l. **1—3.** The third oracle meets another doubt which must have occurred to the exiles, viz. that the covenant relation between Jehovah and Israel has been broken beyond possibility of renewal. In *v.* 1 this fear is dispelled by the help of two analogies from common life.

1. *Where is the bill...away?*] No such document exists; there has been no irrevocable divorce. Although Jehovah has had good reason to adopt this extreme measure (Jer. iii. 8), He has not done it, but has left the way open for a reconciliation. The effect of the "bill of divorcement" was to make the separation absolute and final; the woman was free to marry another, but could not after that be received back by her former husband (Deut. xxiv. 1—4). Both Mosaic and Mohammedan law accord to a husband the unrestricted right of divorce, and for this reason the Jewish custom was pronounced by our Lord to be

divorcement, wherewith I have put her away? or which of my creditors is it to whom I have sold you? Behold, for your iniquities were ye sold, and for your transgressions was your mother put away. Wherefore, when 2
I came, was there no man? when I called, was there none to answer? Is my hand shortened at all, that it cannot

inconsistent with the true idea of marriage and a concession to the weakness of human nature (Matt. xix. 3 ff.; Mark x. 2 ff.).

An entirely different interpretation is advanced by Ehrlich. He infers from Deut. xxiv. 1 that the bill of divorcement was only given when the wife was put away not for conjugal infidelity, but for some trivial reason. The fact that Israel can produce no such document is proof that her offence was adultery (it is necessary to read "her" instead of "your" before "transgressions"). A woman so divorced could not marry another man, and ought therefore to be thankful if her former husband is willing to take her back. Why then (*v.* 2) do Jehovah's overtures to Israel meet with no response? This ingenious theory, however, hardly comports with the second image of the creditor; and receives the *coup de grâce* from Jer. iii. 8.

which of my creditors is it etc.] i.e. "what creditor of mine is there to whom," etc.? The selling of children into slavery in payment of a debt is another practice tolerated, though hardly approved, by the Law (Ex. xxi. 7; cf. 2 Ki. iv. 1; Neh. v. 5). Since it is inconceivable that Jehovah should have a creditor, so it is impossible that He should have surrendered His rights over His own children.

Behold, for your iniquities etc.] This is the true explanation of the slavery of the children and the divorce of the mother, and this cause is removed by the offer of forgiveness (xl. 2). It is remarkable that the prophet does not, like Hosea and Ezekiel, directly attribute sin to the ideal mother of the nation, but only to the individual Israelites, to whom this whole expostulation is addressed (cf. Hos. ii. 2).

were ye sold] (so again ch. lii. 3). The phrase is frequently used in the book of Judges of the delivering of Israel into the power of its enemies (Jud. ii. 14, etc.).

2. Jehovah expresses surprise that His message of redemption (delivered through the prophet) has been received with so little enthusiasm by the people.

was there no man?] The expression occurs again in lix. 16; in both places the indefinite "man" is explained by the second member of the parallelism; here, therefore, it means "no man to answer."

Is my hand shortened at all etc.] **Is it the case that my hand is too short to redeem**? (cf. lix. 1). And the unreasonableness

redeem? or have I no power to deliver? Behold, at my rebuke I dry up the sea, I make the rivers a wilderness: their fish stinketh, because there is no water, and dieth
3 for thirst. I clothe the heavens with blackness, and I make sackcloth their covering.

of such doubts as to Jehovah's power is then proved by an appeal to His mighty works in the natural sphere, probably with a special allusion to the miracles of the Exodus period.

at (**by**) *my rebuke*] Cf. ch. xvii. 13; esp. Ps. civ. 7, cvi. 9.

I make [*the*] *rivers a wilderness*] Ps. cvii. 33.

their fish stinketh etc.] Ex. vii. 18.

3. Comp. Ex. x. 21. *with blackness*] with murky storm-clouds. The word, which occurs only here, denotes (like sackcloth in the next clause) the garb of mourning. Cf. Rev. vi. 12.

The strophe ends somewhat abruptly, and the thought is perhaps incomplete.

CH. L. 4—11. THE LORD'S SERVANT IN CONFLICT WITH ADVERSARIES.

In *vv.* 4—9 the Servant is again introduced, speaking of himself and his work, as in xlix. 1—6. He describes in the first place the close and intimate communion with God through which he has learned the ministry of comfort by the divine word, and his own complete self-surrender to the voice that guides him (*vv.* 4, 5); next, his acceptance of the persecution and obloquy which he had to encounter in the discharge of his commission (6); and lastly he expresses his unwavering confidence in the help of Jehovah and the victory of his righteous cause and the discomfiture of all his enemies (7—9).

vv. 10, 11 are an appendix to the preceding description, drawing lessons for the encouragement of believers (*v.* 10) and the warning of unbelievers (*v.* 11). The last verse contains expressions and even thoughts which are unlike those of the Second Isaiah; and is possibly to be regarded as a later insertion in the prophecy. *v.* 10 on the other hand hardly gives ground for suspicion; and since it forms a natural transition to the promises of li. 1—8, it may be presumed to have been written by II Isaiah.

Although the word "Servant" does not occur in the poem itself (though see *v.* 10), its resemblance to the three other "Servant-passages" makes it practically certain (though this is denied by one or two critics) that the speaker is none other than the ideal character who comes before us in xlii. 1—4, xlix. 1—6, and lii. 13—liii. 15. The passage, indeed, forms an almost indispensable link of connexion between the first two and the last of these. Whilst it takes up and develops certain ideas thrown out in the earlier sections, and in its dramatic form most

The Lord GOD hath given me the tongue of [1]them 4

[1] Or, *disciples*

resembles the second of them, its closest affinities are with lii. 13 ff. Common to both is the new conception of the Servant as a *sufferer*, here at the hands of men, there at the hands of men and God alike. In the present passage we have the Servant's own consciousness with regard to his sufferings, these being regarded from an ethical point of view as brought on him by fidelity to his divine mission. In ch. lii. 13 ff. it is the religious aspect of them that is mainly dwelt upon: their value in the sight of God, and their efficacy for the salvation of men.—The view, therefore, that the prophet here speaks in his own name cannot be maintained, although it is no doubt the one that would be most readily suggested if the verses stood alone. The further question whether the Servant be the ideal Israel must be considered with due regard to the other places where the same idea is presented (see Appendix, Note II). Here two remarks will suffice. (1) The figure of the Servant is individualised in a higher degree than in the two previous poems, and contains features which cannot be applied in detail to a community. It seems almost necessary to suppose that the experience of some actual prophet and martyr (such as Jeremiah) lies behind the representation, and has been transferred to the picture of the ideal Servant. (2) The conception cannot without difficulty be applied to Israel as a whole and its sufferings from other nations. We have seen from ch. xlix. 6, 7 that the Servant has two spheres of activity, one within Israel, and the other directed to the world at large; and it is most natural to hold that the persecutions referred to belong to the narrower sphere, representing the experience of the godly minority in whom the true ideal of Israel was partly realised, in conflict with their unregenerate fellow-countrymen.

The metrical scheme is somewhat obscure, and is in any case different from that of the two earlier Servant-poems. So far as rhythmic lines can be discovered they are of the elegiac type (pentameters); but it is only by forced expedients and dubious emendations that the whole can be reduced to this type. A division into three four-lined strophes (Duhm and others) is still less obvious. How far the irregularities are due to textual confusion, and how far to licence of form, it is impossible to say.

4, 5. The relation of the Servant to Jehovah is that of a disciple to his master; from Him he had learned the art of persuasive and consoling speech, and to Him he daily looks for the substance of his message. Comp. xlix. 2 (the Servant's endowment with prophetic eloquence), and xlii. 3 (the gentleness of his ministry).

4. *the tongue of them that are taught*] Lit. **a disciples'** (plu.) **tongue**

that are taught, that I should know how [1]to sustain with words him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as [2]they that
5 are taught. The Lord GOD hath opened mine ear, and I was not rebellious, neither turned away backward.

[1] Or, *to speak a word in season to him &c.* [2] Or, *disciples*

(see marg. and cf. viii. 16), perhaps a trained or practised tongue. The use of the plu. is strange, both here and at the end of the verse. The stress laid on the divine education of the Servant is connected with the fact that his ministry of consolation was almost a new departure in prophecy. In the hands of the earlier prophets the word of Jehovah had been like a hammer breaking the rock in pieces (Jer. xxiii. 29) rather than a dew reviving the spirit of the humble.

that I should know...weary] A difficult clause. The verb rendered "sustain" (*'ûth*) is unknown in Hebrew. The A.V and R.V. marg. ("speak a word in season"), following Jewish interpreters, take it to be a denominative from the word for "time" (*'ēth*), but that is an impossible etymology. The LXX. gives a similar sense (τοῦ γνῶναι ἡνίκα δεῖ εἰπεῖν λόγον) but based on a different text. Of the traditional interpretations the most suitable is perhaps that of the Vulg. and Aquila (which is followed by the R.V.): **that I should know how to sustain the weary with a word**. Modern authorities who adopt this rendering support it by an Arabic verb meaning "to help," which however is not an exact philological equivalent. Another Arabic analogy has suggested the translation "water" (i.e. "refresh"). An emendation by Grätz (לְעֵת for לְעוּת) gives the rendering "to answer," which is approved by several commentators. It is impossible to get beyond conjecture, although the general sense is clear.

him...weary] The question occurs whether this denotes the heathen peoples, dissatisfied with false religion (see on xlii. 3), or anxious and despondent minds in Israel. The latter seems the more appropriate reference in this connexion (cf. *v.* 10).

he wakeneth morning by morning] (cf. xxviii. 19). A much better sentence results if we omit with Cheyne the first word of the Heb. (or with Duhm the first two words) as an uncorrected slip of a copyist, reading the adverbial expression with the following verb; thus: "morning by morning (or "in the morning") he," wakeneth my ear to hear," etc.

as they that are taught] **after the manner of disciples.**

5. *hath opened mine ear*] The phrase used of the imparting of a prophetic communication in 1 Sam. ix. 15 (cf. Ps. xl. 6, different verbs).

and I was not rebellious etc.] Comp. Jonah i. 3 and Jer. xx. 9.

I gave my back to the smiters, and my cheeks to them 6
that plucked off the hair: I hid not my face from shame
and spitting. For the Lord GOD will help me; therefore 7
have I not been confounded: therefore have I set my
face like a flint, and I know that I shall not be ashamed.
He is near that justifieth me; who will contend with 8
me? let us stand up together: who is mine adversary?
let him come near to me. Behold, the Lord GOD will 9
help me; who is he that shall condemn me? behold,
they all shall wax old as a garment; the moth shall
eat them up.

The character and history of Jeremiah seem to have contributed many traits to the portrait of the "Servant of Jehovah." See on *v.* 9 below.

6. That persecutions were to be incurred in the performance of his work is already indicated in the last words of *v.* 5; now the speaker declares his voluntary acquiescence in the hardships of his lot.

I gave my back to the smiters] In Ps. cxxix. 3 the same figure is applied to the sufferings of Israel as a nation.

to them that plucked off the hair] of the beard (cf. Ezra ix. 3; Neh. xiii. 25); an extreme insult to an Oriental, to whom the beard is the symbol of dignity (see on ch. vii. 20).

from shame and spitting] Num. xii. 14; Deut. xxv. 9; Matt. xxvi. 67, xxvii. 30.

7. The verse is better rendered thus: **But the Lord Jehovah helps me, therefore I was not ashamed** (i.e. felt no shame); **therefore I made my face like flint** (figure for determination, cf. Ez. iii. 9), **and knew that I should not be put to shame.** For the thought cf. ch. xlii. 4.

8, 9. The consciousness of innocence is expressed (as often in the book of Job) under the conception of a legal process.

8. *He is near that justifieth me*] Cf. ch. xlix. 4 ("my judgement is with Jehovah"), li. 5. To "justify" is, as nearly always, to declare in the right; so "condemn" in *v.* 9 is to pronounce in the wrong.

who will contend with me?] Cf. Job xiii. 19.

stand up together] **stand forth together** (as xlvii. 12, 13).

who is mine adversary?] Lit. "the master of my cause" (dominus litis). A similar expression is used in Ex. xxiv. 14.

9. *who is he that shall condemn me?*] Comp. Rom. viii. 33 f.

wax old (better, **be worn out**) *as a garment; the moth etc.*] Common images of gradual but inevitable destruction (cf. ch. li. 6, 8; Ps. xxxix. 11, cii. 26; Job xiii. 28, etc.).

Two striking parallels to the latter part of this discourse occur

10 Who is among you that feareth the LORD, that obeyeth
the voice of his servant? [1]he that walketh in darkness,
and hath no light, let him trust in the name of the LORD,
11 and stay upon his God. Behold, all ye that kindle a fire,
that gird yourselves about with firebrands: walk ye in
the flame of your fire, and among the brands that ye
have kindled. This shall ye have of mine hand; ye
shall lie down in sorrow.

[1] Or, *though he walketh*

in the book of Jeremiah. See ch. xvii. 17 f.: "Thou art my refuge in the day of evil. Let them be ashamed that persecute me, but let not me be ashamed...bring upon them the day of evil, and destroy them with double destruction": and xx. 7, 11 ff.: "I am become a laughing-stock all the day, every one mocketh me...." "But the Lord is with me as a mighty one and a terrible; therefore my persecutors shall stumble, and they shall not prevail; they shall be greatly ashamed," etc. Cf. also Ps. xxii. 6—21.

10. An exhortation to pious Israelites to imitate the Servant's faith in God, and his serene confidence in ultimate victory. It is spoken by the prophet in his own name, and is obviously based on the soliloquy of the Servant in *vv.* 4—9.

that obeyeth the voice of his servant] (lit. "that hearkeneth to," etc.). The LXX. reads "let him hearken," which gives a better balanced verse and a more satisfying sense: **Whoso among you feareth Jehovah, let him hearken,** etc.

he that walketh] commencing a new sentence.

in darkness] Lit. "in dark places"; i.e. in trouble.

let him trust etc.] Cf. ch. xxvi. 4; Hab. ii. 4.

11. A threat against the ungodly. The speaker is now Jehovah; and the verse, as was said above, is reasonably suspected of being a later interpolation.

that gird yourselves about with firebrands] (cf. Prov. xxvi. 18). The verb "gird yourselves about" hardly suits the metaphor; hence it is better with many authorities to change מאזרי into מאירי, **that set on fire** (as xxvii. 11). "Fire" and "firebrands" are both images for the machinations of the ungodly party against the true servants of Jehovah (cf. Ps. vii. 13; Eph. vi. 16).

walk ye **into** *the flame of your fire etc.*] Their mischievous designs shall recoil on themselves (Ps. vii. 15 f.).

This shall ye have of mine hand] Better: **from my hand is this (appointed) for you.**

ye shall lie down in sorrow] perhaps: **in the place of torment**; see on ch. lxvi. 24.

CH. LI. 1—16. ENCOURAGEMENTS ADDRESSED TO TRUE ISRAELITES.

The strain of consolation, which was interrupted by the soliloquy of the Servant at ch. l. 4, is now resumed, and is continued till we reach the fourth and last of the Servant-passages, lii. 13—liii. 12. Throughout this long passage (li. 1—lii. 12) the prophet's thoughts are occupied with the near prospect of deliverance, and his high-strung emotion finds vent in a series of short impassioned oracles, mostly of a lyrical character. These may be divided into two groups, each consisting of three oracles. While those of the second group (li. 17—lii. 12) are addressed to the prostrate and desolate Zion, the first (li. 1—16) contains words of cheer to the faithful but timid hearts in whom the prophet's message had found an entrance. This section shews points of contact with the preceding descriptions of the Servant, and the line of thought was probably influenced by the last of these, in l. 4—9. The contents of the section are as follows:

i. *vv.* 1—8. A glowing and animated appeal to the believing exiles to put away the fears and misgivings which hinder their full acceptance of the promise of salvation. The thrice-repeated "Hearken to me" (see, however, on *v.* 4) indicates a division into three strophes. (1) The first draws a lesson of encouragement from the example of the solitary patriarch Abraham, who by the blessing of Jehovah became the progenitor of a great nation. Let the true-hearted believers, therefore, take courage, in spite of the fewness of their number, for the same blessing rests on them, and will transform the waste places of Zion into a scene of joy and gladness (*vv.* 1—3). (2) The next strophe directs the hope of the loyal Israelites to the glorious future that belongs to those who wait for Jehovah's salvation; though heaven and earth pass away that world-wide salvation is imperishable and eternal (*vv.* 4—6). (3) The last strophe, re-echoing one of the voices of the Prologue (xl. 6—8), reminds the exiles that the reproach they fear is that of frail and short-lived mortals, while the salvation they hope for endures for ever (*vv.* 7, 8).

ii. *vv.* 9, 10. Here for a moment the prophetic discourse is interrupted by a magnificent apostrophe to the "arm" of Jehovah. The speakers are most probably those to whom the previous words were addressed. As if all their doubts had been swept away by the impressive appeals to which they have listened, their impatience breaks forth in this impetuous challenge to Jehovah to reveal His power as in the days of old. (*v.* 11 has been inserted from ch. xxxv. 10.)

iii. *vv.* 12—16. The divine voice is again heard (in answer to the people's prayer). Since their comforter is Jehovah Himself, the Creator of heaven and earth, how unreasonable is their craven fear of their cruel oppressors! (*vv.* 12, 13). Towards the close, however, the connexion becomes very obscure (see the notes).

51 Hearken to me, ye that follow after righteousness, ye
that seek the LORD: look unto the rock whence ye were
hewn, and to the hole of the pit whence ye were digged.
2 Look unto Abraham your father, and unto Sarah that
bare you: for when he was but one I called him, and
3 I blessed him, and made him many. For the LORD hath
comforted Zion: he hath comforted all her waste places,
and hath made her wilderness like Eden, and her desert
like the garden of the LORD; joy and gladness shall be
found therein, thanksgiving, and the voice of melody.

1—3. The opening exhortation alludes to a difficulty naturally arising in the minds of believing exiles, viz. that they were too few in number to inherit the glorious promises made to them. This is removed by pointing to the marvellous increase of the nation from a single patriarchal family. There is a curious coincidence between this passage and Ezek. xxxiii. 24, where a parallel line of reasoning, on the part of the ungodly remnant left in the land of Canaan, is denounced by the prophet as impious. The history of Abraham and the religious lessons to be drawn from it must have been familiar in the age of the Captivity.

1. *ye that follow after righteousness*] Strictly, **pursue** (as Deut. xvi. 20; Prov. xv. 9, xxi. 21). "Righteousness" here means righteousness in conduct, a way of life in accordance with the will of God (as *v.* 7); cf. Rom. ix. 30 f. Commentators generally understand it, in accordance with *vv.* 5, 6, 8, as equivalent to "salvation"; but man cannot be said to "pursue" that which God alone "brings near" (xlvi. 13).

look unto the rock etc.] The ancestors of the nation are compared to a quarry, the Israelites to the stones hewn from it,—a peculiar image found nowhere else. The word for *hole* does not occur again in the O.T. (and that for "pit" is probably an explanatory gloss upon it); but a noun from the same root is found in the first line of the Siloam Inscription with the sense of "perforation" or "excavation."

2. The explanation of the figure.

blessed him, and made him many] Cf. Gen. xii. 2, 3, xxii. 17. The strict rendering of the Massoretic text would be "that I might bless," etc.; but the verbs should no doubt be pointed as consec. impfs. Without completing the analogy, the prophet proceeds at once in the next verse to comfort the spiritual children of Abraham with the assurance of the restoration of Zion.

3. *hath comforted...hath made*] Perfs. of certainty.

like the garden of the LORD] Gen. xiii. 10; cf. Ezek. xxviii. 13, xxxi. 8 f.

joy and gladness etc.] Cf. xxxv. 10; Jer. xxxiii. 11.

Attend unto me, O my people; and give ear unto me, 4
O my nation: for a law shall go forth from me, and I
will make my judgement to rest for a light of the peoples.
My righteousness is near, my salvation is gone forth, 5
and mine arms shall judge the peoples; the isles shall
wait for me, and on mine arm shall they trust. Lift up 6
your eyes to the heavens, and look upon the earth beneath:

4—6. The universal extension of the true religion is the second ground of comfort which the prophet is commissioned to offer to his fellow-believers. The language of *vv.* 4, 5 is obviously moulded on that of ch. xlii. 1—4; the functions there assigned to the Servant of the Lord are here assumed by Jehovah Himself. At the same time the thought is implied that the restored Israel is to be the bearer of salvation to the world at large, and thus the further idea is suggested that the ideal represented by the Servant will be realised by the people of Israel when it emerges purified from the discipline of the Captivity.

4. *Attend unto me*] The verb is different from that used in *vv.* 1 and 7. For *my people* and *my nation*, we may read with Pesh. and some MSS., "peoples" and "nations."

a law shall go forth from me] See ch. ii. 3 ("for out of Zion shall go forth *Tôrāh*"). For *a law* (*tôrāh*) read, as usual, **revelation**. The word *judgement* in the next line is probably to be rendered "religion" as in xlii. 1, 3, 4 (see on xlii. 1).

make...to rest] The verb used has three meanings in the O.T.: (*a*) "to cause to rest" (Jer. xxxi. 2) or "be at rest" (ch. xxxiv. 14), (*b*) "to set in commotion" (Jer. l. 34, see on *v.* 15 below), and (*c*) "to do a thing in the twinkling of an eye" (Jer. xlix. 19). Of these (*a*) is alone possible in the present connexion, though hardly suitable; the sense "establish," given by some critics, seems to have no sufficient support. By the LXX. the word is taken with *v.* 5, and in the sense (*c*), and this suggests the true reading, although it requires a slight modification of the following word. The construction would be the same as in Jer. xlix. 19, and the rendering "Suddenly I bring near my righteousness." The word is at all events superfluous in *v.* 4, the last clause of which reads simply: **and my judgement for a light of the peoples** (cf. xlix. 6).

5. *My righteousness is near*] Read אקריב for קרוב. See the last note and cf. ch. xlvi. 13.

the isles shall wait for me] Cf. xlii. 4.

on mine arm] i.e. "on my power" (xxxiii. 2).

6. From the thought of the universality of religion the prophet rises to that of its eternity, which is here expressed by a contrast of surprising boldness between the "things which are seen" and the "things which are not seen." The whole visible

for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die [1]in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished.

7 Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach
8 of men, neither be ye dismayed at their revilings. For the moth shall eat them up like a garment, and the

[1] Or, perhaps, *like gnats*

creation, the heavens above and the earth beneath, are transitory, but Jehovah's salvation endures for ever.

the heavens shall vanish away (lit. "be torn to tatters") *like smoke*] To feel the force of the metaphor we must bear in mind the ancient conception of the "firmament" as a solid vault overarching the earth. The word for "vanish away" is connected with the noun rendered "rotten rags" in Jer. xxxviii. 11 f.

wax old like a garment] See on ch. l. 9, from which the expression is taken. Cf. also Ps. cii. 26.

shall die in like manner] Rather, as marg., **shall die like gnats.** The word *kēn* does not occur elsewhere in this sense, unless Num. xiii. 33 be an instance, which is doubtful. It might be a collective noun corresponding to the fem. *kinnāh* (noun of unity = a single gnat), found in Talmudic Hebrew. Several commentators, however, think it necessary to read *kinnîm* (also a collective), a word used in Ex. viii. 16—18 of the "lice" of Egypt. The ancient versions and the Jewish interpreters explain as E.V., taking *kēn* to be the common particle "so." The clause is metrically superfluous, and is probably to be deleted as the gloss of some unthinking reader (so Ehrlich), in which case the traditional rendering may be kept.

salvation and *righteousness* are practically synonymous, as often.

7, 8. In the hope of this everlasting salvation the true Israelites may well endure for a season the reproach of men.

7. To *know righteousness* does not differ in meaning from "follow after righteousness" in *v.* 1. Both expressions refer to righteousness in the ethical sense; there it is represented as an ideal steadily pursued, here as a rule of life apprehended by the heart and conscience. This inward possession of righteousness is the earnest of the external righteousness, the vindication of right, spoken of in *vv.* 6 and 8. (See on lvi. 1.)

the people in whose heart is my **revelation**] Cf. Jer. xxxi. 33.

8. *For the moth etc.*] See again ch. l. 9; another indication that the Servant is the type of the true Israel, and hence an example to individual Israelites.

worm shall eat them like wool: but my righteousness
shall be for ever, and my salvation unto all generations.
Awake, awake, put on strength, O arm of the LORD; 9
awake, as in the days of old, the generations of ancient
times. Art thou not it that cut Rahab in pieces, that

The word rendered "worm" (*ṣāṣ*, cf. the Greek *σής*) means strictly "moth" of which there are many species in Palestine (see Post in Hastings' *Dict. of the Bible*, III. p. 451). Although common in Semitic, it is found only here in Heb.

9, 10. These verses are addressed to Jehovah, either by the prophet himself, or by the community of true Israelites. It is difficult to decide between these two views, but the dramatic unity of the passage is best preserved if we adopt the latter, taking *vv.* 9, 10 as a prayer called forth by the previous exhortation, and *vv.* 12 ff. as the divine answer to this prayer.

The imagery of the verses is obviously mythological. It rests on the conception of a conflict in days long past between Jehovah and the monsters called Rahab and the Dragon. Now both these names came to be used as symbols of Egypt (see on ch. xxx. 7, and xxvii. 1); and most commentators have thought that this is the case here, the historic reference being to the humiliation of Egypt, and the dividing of the Red Sea in the days of Moses. But it is doubtful if this interpretation *exhausts* the significance of the passage. The prophet seems to make direct use of current mythological representations, as is frequently done by the author of the book of Job (see the notes on iii. 8, ix. 13, xxvi. 13 in Davidson's *Book of Job*). And if this be so there cannot be much doubt as to the nature of the myth in question. It is probably a Hebrew variation of the Babylonian creation-hymn, according to which the creation of the world was preceded by a conflict between the God of light and order and the monsters that symbolise the dark powers of Chaos (so Duhm; see also Gunkel, *Schöpfung und Chaos*, pp. 30 ff.). The fundamental idea of the verses would therefore seem to lie in the analogy between the original creation of the material world, and the restoration of the moral order of the universe, which has been disturbed by the reign of brute force in the Babylonian Empire (cf. *v.* 16). At the same time, the undoubted allusion to the Exodus in 10 *b* shews that the historical application of the imagery was present to the mind of the prophet (see below).

9. *put on strength*] Lit. "clothe thyself with strength," as Ps. xciii. 1.

The *arm of the* LORD is apostrophised, as the symbol of His might, possibly with a reference back to *v.* 5.

that cut Rahab in pieces] The verb "cut in pieces" commonly means "hewed out." Many commentators (since Houbigant)

10 pierced the dragon? Art thou not it which dried up the
sea, the waters of the great deep; that made the depths
11 of the sea a way for the redeemed to pass over? And
the ransomed of the LORD shall return, and come with
singing unto Zion; and everlasting joy shall be upon
their heads: they shall obtain gladness and joy, *and*
sorrow and sighing shall flee away.

read "shattered" (מחצת for מחצבת) after Job xxvi. 12. The emendation is not necessary (see Hos. vi. 5), although it is true that neither the Piel nor (as here) Hiph. formation occurs. *Rahab* is the sea-monster (ch. xxx. 7); and the "dragon" (*tannîn*) probably one of the "helpers of Rahab" (Job ix. 13); both together represent the chaotic elements from whose dominion the habitable world had to be recovered; hence the line expresses poetically the same thought as the following "Art thou not it which dried up the sea, etc.?" The original mythical emblem survives in one of the most beautiful personifications of O.T. poetry, the comparison of the sea to a restless, unruly creature, waging impotent war with heaven, and seeking to devour the land, but a creature whom Jehovah holds completely in His power, now stirring it to fury (see *v.* 15) by His rebuke, and again stilling its commotions.

10. *the great deep*] (Gen. vii. 11; Am. vii. 4; Ps. xxxvi. 6) is the primeval ocean of Gen. i. 2, out of which the dry land appeared. The Hebrew (*tĕhôm*) is connected etymologically with *Ti'āmat*, the name of the Chaos-monster in the Babylonian creation tablets.

a way for the redeemed to pass over] The reference to the Exodus is here unmistakeable. The transition is explained by the fact that every exhibition of Jehovah's power over the sea was regarded as a repetition on a smaller scale of the original miracle of creation. Both alike are illustrations of what the "arm of the Lord" can do, and of the great miracle of redemption to which the prophet looks forward.

11. The verse is almost verbally identical with xxxv. 10, which is clearly its original setting. Here its connexion with what precedes is loose, and since ch. xxxv. is of more recent date than this prophecy, the verse must have been transferred by a copyist. Its insertion was obviously suggested by the "way for the redeemed" in *v.* 10, recalling the imagery of xxxv. 8, 9.

12—16. Jehovah again speaks as the comforter of His people. That the passage is a direct answer to the importunate appeal of *vv.* 9 f., seems probable, although it cannot be confidently affirmed; it is at all events virtually an answer. A point of contact might be found in Jehovah's assertion of His power over the sea in *v.* 15; but the connexion of ideas in the last three

I, even I, am he that comforteth you: who art thou, 12
that thou art afraid of man that shall die, and of the son
of man which shall be made as grass; and hast forgotten 13
the LORD thy Maker, that stretched forth the heavens,
and laid the foundations of the earth; and fearest con-
tinually all the day because of the fury of the oppressor,
[1]when he maketh ready to destroy? and where is the
fury of the oppressor? [2]The captive exile shall speedily 14
be loosed; and he shall not die *and go down* into the pit,

[1] Or, *as though he made ready* [2] Or, *He that is bent down*

verses is difficult to make out, and the text itself probably confused.

12, 13. An expostulation with the exiles, who having the Almighty Creator for their God, live in constant terror of being destroyed by their oppressors.

12. *I, even I, am he that comforteth you*] Cf. xl. 1, xlix. 13. The Israelites are here addressed as individuals; this gives place immediately to the feminine collective, *Who art thou etc.?* and this again in *v.* 13 to the masc. sing. This is undoubtedly awkward, and the form of the rhetorical question is very peculiar; but conjectural textual correction is too precarious to be indulged in. The question must mean "How is it that thou fearest, etc.?" (on the use of the consec. impf. see Davidson's *Syntax*, § 51, R. 3). For *made as grass* we may translate "given up (to destruction) as grass" (cf. ch. xl. 6).

13. *and hast forgotten the LORD*] Not in the sense of apostatising from Him (as ch. xvii. 10 and often), but of failing to realise His omnipotence as the Creator of all things (see ch. xlix. 14).

that stretched forth the heavens etc.] Cf. xl. 22, xlii. 5, xliv. 24, xlv. 12. It might be better to read "that planteth" (נוטע): see on *v.* 16.

when he maketh ready to destroy] Lit. "aims (his arrow) to destroy," the verb being used technically of an archer directing his arrow; so Ps. xxi. 13, cf. Ps. vii. 13, xi. 2.

and where is the fury of the oppressor?] Cf. ch. xxxiii. 18. The question gives a weak ending to the verse, and indeed both in this clause and the preceding the soundness of the text is doubtful.

14. This verse is hopelessly unintelligible. What can be made of the Heb. text may be gathered from R.V. and marg The LXX. gives what is obviously a conjectural rendering, and it is not unlikely that the Heb. represents another attempt to restore an illegible text. It is not worth while to attempt an analysis here. After *v.* 13, we should have expected a threat

15 neither shall his bread fail. For I am the LORD thy
God, which [1]stirreth up the sea, that the waves thereof
16 roar: the LORD of hosts is his name. And I have put
my words in thy mouth, and have covered thee in the
shadow of mine hand, that I may plant the heavens,
and lay the foundations of the earth, and say unto
Zion, Thou art my people.

[1] Or, *stilleth the sea, when the waves thereof roar*

against the "oppressor"; but no glimmer of light in this direction can be discovered.

15, 16. These verses contain a remarkable number of resemblances to other passages (see below). *v.* 15, apart from the introductory words, occurs in Jer. xxxi. 35, though it is doubtful to which passage it originally belongs. Giesebrecht (on Jeremiah) unhesitatingly pronounces it a citation from this verse; Duhm and Cornill consider it to be secondary in both places.

15. *which stirreth up* (see on *v.* 4) *the sea, that the waves thereof roar*] Cf. Job xxvi. 12.

The idea is parallel with that of *vv.* 9 f., being an illustration of Jehovah's power over the elements. He can, as it were, play with the sea, for His stirring it up to fury implies that He is able to restrain it, and at the right time to still it again.

the LORD of hosts is his name] Ch. xlvii. 4, xlviii. 2, liv. 5.

16. *I have put my words in thy mouth*] Recurring in ch. lix. 21.

covered thee in the shadow of mine hand] Taken almost exactly from xlix. 2.

that I may plant etc.] This is no doubt the right translation, not "that thou mayest plant" (lit. "to plant"). The metaphor of "planting" the heavens is unique; some critics substitute "to stretch forth" (changing a letter), as in *v.* 13, with which likewise the following words correspond. But *nāṭa'* may mean "establish" (2 Sam. vii. 10; Am. ix. 15); and in this sense it is a better parallel to "found" than is "stretch forth." The reference is to the new heavens and earth (lxv. 17, lxvi. 22). The conception of a new moral universe about to be created is partly anticipated both in *v.* 6 (where the transitoriness of the present world is asserted), and in *vv.* 9 f. (see the notes above). This verse, however, adds the further idea that the new creation is the ultimate goal of God's dealings with Israel, whose religious mission culminates in a universal and everlasting salvation.

and say unto Zion etc.] The subject is still Jehovah, not the person addressed. *'Amar* usually (and *lē'mōr* always) introduces the direct speech; and the following words are certainly those of Jehovah.

But who is the person addressed? The question is important

for its bearing on the idea of the Servant of the Lord. *v.* 16, where it stands is obviously addressed to Israel; and the remarkable thing is that language elsewhere used of the Servant is here applied to the people. This would be a strong confirmation of the theory that throughout the prophecy the Servant is in some sense a personification of Israel. That conclusion is naturally resisted by those critics who hold that the Servant-poems refer to an individual. They point to the difficulty (which does not seem insurmountable, however) of applying to the people the clause "I have put my words in thy mouth"; and they are led to maintain that the verse (if genuine at all) is either a fragment of a lost Servant-poem (Sellin), or has strayed from its proper context between *vv.* 3 and 4 of ch. xlix. (van Hoonacker, in *Expositor*, March, 1916, p. 190). Such solutions are arbitrary and unsatisfying: the verbal resemblance to xlix. 1 ff. makes it improbable that the verse belonged originally to that poem, or to another in the same cycle. Unless we are to follow Duhm and others who reject this verse entirely, we seem shut up to the admission that the Second Isaiah identified the Servant of the poems with Israel.

Ch. LI. 17—LII. 12. The Lord will turn the Captivity of Zion.

The three oracles into which this passage naturally falls are these:

(1) *vv.* 17—23. The prophet, returning to the thought with which the book opens (ch. xl. 2), announces that the period of Jerusalem's degradation has expired. The city is figured as a woman lying prostrate and senseless, intoxicated with the cup of the Lord's indignation which she has drunk to the dregs, her sons unable to help her (17—20). But the cup is now taken from her and passed to the enemies who had oppressed and insulted her (21—23).

(2) lii. 1—6. In a new apostrophe, the image is carried on; let Zion lay aside her soiled raiment, and the emblems of her slavery, and put on her holiday attire (1, 2). Jehovah will no longer endure that His name should be blasphemed through the banishment of His people (3—6).

(3) *vv.* 7—12. A description of the triumphal return of Jehovah to Zion, obviously based on the last section of the Prologue (ch. xl. 9—11). The writer pictures the scene of joy within the city when the heralds of the King arrive (7, 8); he calls on the waste places of Jerusalem to break forth into singing (9, 10); and finally, turning to the exiles (as in xlviii. 20 f.) he summons them to hasten their escape from the land of their captivity (11, 12).

17—20. The forlorn plight of Jerusalem. The rhythm is that of the *kînah*, and the resemblances to the book of Lamentations

and thou hast laid thy back as the ground, and as the street, to them that go over.

52 Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the
2 uncircumcised and the unclean. Shake thyself from the dust; arise, sit thee down, O Jerusalem: [1]loose thyself from the bands of thy neck, O captive daughter of Zion.

[1] Another reading is, *the bands of thy neck are loosed.*

number of dervishes. (See *Manners and Customs of the Modern Egyptians*, pp. 417 f., 432 f. [Ed. 1890].)

and thou hast laid etc.] **so that thou madest thy back as the earth.** Gesenius cites in illustration an Arabic proverb: "To him who pleases me, I will be earth."

lii. **1, 2.** Here the prophet's imagination takes a higher flight. The cup of indignation having finally passed from her hands, Jerusalem is summoned to shake off her stupor, and array herself in garments befitting her dignity as the bride of Jehovah. The description is influenced by the contrast (evidently intentional) to the taunt-song on the "daughter of Babylon" (ch. xlvii. 1 ff.).

1. *put on thy strength*] Cf. ch. li. 9. *thy strength* here means, in parallelism with "thy beauty," "thy splendour" (Ps. lxxviii. 61; Hab. iii. 4).

the holy city] as ch. xlviii. 2.

for...there shall no more come etc.] Note the correspondence with xlvii. 1, 5.

the uncircumcised and the unclean] i.e. not foreigners generally (as Joel iii. 17), as if the passage expressed the exclusiveness of later Judaism, but the "destroyers" and "wasters" who at present desecrate her soil; see on xlix. 17. Cf. Nah. i. 15; Zech. ix. 8.

2. *arise, sit thee down*] The meaning might be, "arise from the dust, and sit on thy throne,"—a contrast to xlvii. 1.

loose thyself...neck] Better, perhaps: **loose for thee the bonds**, etc.; the reflexive verb having the same force as an ethical dative. The alternative rendering of marg. "the bands of thy neck are loosed" represents the Hebrew consonantal text. The *Qĕrê*, however, is here supported by the ancient versions, and is undoubtedly to be preferred.

3—6. There is here a sudden change both in form and subject. The rhythmic structure of the preceding verses gives place to prose, and the figure of Jerusalem arising from the dust is altogether abandoned. Jehovah is represented as deliberating with Himself on the religious situation, so injurious to His honour,

For thus saith the LORD, Ye were sold for nought; 3
and ye shall be redeemed without money. For thus 4
saith the Lord GOD, My people went down at the first
into Egypt to sojourn there: and the Assyrian oppressed
them without cause. Now therefore, what do I here, 5
saith the LORD, seeing that my people is taken away for
nought? they that rule over them do howl, saith the

brought about by the unprecedented calamities of His people (*vv.* 4, 5), and as resolving to end it by their deliverance (*v.* 6). It is doubtful if the passage was the original sequel to *vv.* 1, 2: if indeed it be not an editorial insertion.

3. *Ye were sold*] See on ch. l. 1; cf. Ps. xliv. 12.

redeemed without money] Cf. ch. xlv. 13. Jehovah *gained* nothing by delivering Israel into the hand of its enemies, and He *asks* nothing as the price of its redemption.

4. *at the first*] at the outset of its history.

without cause] i.e. probably, "for nought," without having acquired any right over Israel by services rendered to Jehovah: the meaning can hardly be that Israel suffered innocently. Ehrlich reads "in my anger," (באפי for באפס). The idea would then be that, as compared with Babylon, the offence of Assyria was extenuated by the fact that it was Jehovah's instrument (cf. x. 5); just as that of Egypt by the other fact that it was not guilty of deporting Israel from its own land.

5. *Now therefore*] Rather: **But now**, accentuating the gravity of the present situation. Exile and oppression were indeed no new experiences for Israel (*v.* 4), but no such crime as this had ever before been committed against it.

what do I here etc.] The sentence may be variously understood. The main idea obviously is that the state of things described in what follows is not to be endured, being inconsistent with the honour of Jehovah. The formula "What is there to me?" expresses a strong sense of incongruity between what is and what ought to be (see iii. 15, xxii. 1, 16), and we may render either, "What am I about (xxii. 1) here (in Babylonia)?" or, more generally, "What do I find here?" i.e. in the existing position of affairs, as contrasted with the historic parallels in *v.* 4. The last is perhaps to be preferred. The meaning can hardly be, "What have I to do here (ch. xxii. 16) now that my people is taken away?"

that my people is taken away] carried into captivity. The words *for nought* belong to the next clause.

they that rule over them do howl] Render: **for nought are its** (Israel's) **rulers profaned**, reading יְחֻלְּלוּ for יְהֵילִילוּ, with Ehrlich.

LORD, and my name continually all the day is blas-
6 phemed. Therefore my people shall know my name:
therefore *they shall know* in that day that I am he that
doth speak; behold, [1]it is I.
7 How beautiful upon the mountains are the feet of
him that bringeth good tidings, that publisheth peace,
that bringeth good tidings of good, that publisheth sal-
8 vation; that saith unto Zion, Thy God reigneth! The

[1] Or, *here I am*

my name...is blasphemed] Lit. **despised**. (The form should probably be pointed as part. Pual.) The meaning is that the calamities of Israel were attributed by the heathen to the impotence of its God, and thus the majesty of Jehovah was impaired —a thought frequently expressed by Ezekiel (see Ezek. xxxvi. 20, etc.). The words are cited in Rom. ii. 24.

continually all the day] as ch. li. 13.

6. The contempt thus brought on His name is the crowning motive of Jehovah's interposition,—another point of affinity with Ezekiel (see xxxvi. 21).

my people shall know my name] i.e. shall know by experience what My name imports; comp. "shall know that I am Jehovah," in Ezekiel (xx. 42, 44 and often). The second *therefore*, followed by no new verb, is both superfluous and difficult and should probably be omitted, with LXX.

that I am he that doth speak; behold, it is I] The last words "behold me" are hardly to be taken as obj. of the verb "speak"; they simply repeat the sense of the preceding clause: "They shall know that it is I who speak; here am I" (cf. Ezek. v. 13).

7—12. The return of Jehovah to Zion.

7 describes, in vivid pictorial imagery taken from ch. xl. 9, the arrival in Jerusalem of the first tidings of the deliverance from Babylon and the establishment of the kingdom of God. Part of the verse occurs in Nah. i. 15.

How beautiful] Cant. i. 10.

of him that bringeth good tidings] The *mĕbassēr* (see on xl. 9 and cf. xli. 27) is one of the prophet's *dramatis personæ*, occupying a position somewhat analogous to that of "the fugitive" in the Book of Ezekiel (xxiv. 26 f., xxxiii. 21 f.). He is the "evangelist," the herald of salvation whose single function is to announce to Zion the speedy advent of her God. He is an ideal creation of the writer's mind, and the conception fluctuates between that of an individual (as here and xli. 27) and of a company (in xl. 9). In St Paul's application of the figure (Rom. x. 15) it becomes a type of the gospel ministry.

Thy God reigneth] Rather: **Thy God hath become king**, has

voice of thy watchmen! they lift up the voice, together
do they sing; for they shall see, eye to eye, [1]when the
LORD returneth to Zion. Break forth into joy, sing 9
together, ye waste places of Jerusalem: for the LORD
hath comforted his people, he hath redeemed Jerusalem.
The LORD hath made bare his holy arm in the eyes of 10
all the nations; and all the ends of the earth shall see

[1] Or, *how*

established His everlasting kingdom (cf. ch. xxiv. 23; Ps. xciii. 1, xcvii. 1, etc.).

8. *The voice of thy watchmen!...*] Render: **Hark, thy watchmen!** Although the prophets are often called "watchmen" (ch. lvi. 10; Hab. ii. 1; Jer. vi. 17; Ezek. xxxiii. 2 ff.) there is no reason to suppose that they are referred to here. Prophets are no longer required after the herald of salvation has arrived and Jehovah Himself is at hand. The word is used in its ordinary sense of the watchmen posted on the city walls, who are naturally represented as the first to see and announce the actual approach of the King.

for they shall see etc.] Rather: **for eye to eye shall they look upon Jehovah's return to Zion.** The expression *eye to eye* occurs only once again, in Num. xiv. 14, where Jehovah is said to be "seen eye to eye" in Israel (cf. Jer. xxxii. 4, "his eyes shall look on the eyes of Nebuchadnezzar"). It is said to be used in the Talmud with a verb of weighing, in the sense of "exactly" (Ehrlich). The idea here may be similar; Jehovah shall be seen distinctly and clearly when He comes to Zion. The phrase certainly has not in Heb. the sense of harmony and unanimity which it has come to bear in English. But it can hardly mean merely that the watchmen shall form a dense throng, the eye of one spectator pressing close on his neighbour's! That is a thought quite irrelevant in the context.

9. *Break forth into joy, sing*] Render: **Break forth into singing** (lit. "Break forth, sing"). Cf. xliv. 23.

the LORD hath comforted his people] li. 3.

10. Here (if not already in *v.* 9) the prophet withdraws his gaze from the future, and describes Jehovah as preparing Himself for the conflict which leads to the joyous scene of *vv.* 7 f.

hath made bare his holy arm] throwing back the sleeveless upper garment from the right shoulder, in readiness for action: δεξιὸν ὦμον γυμνὸν ἔχων ἐν τῇ μαχῃ (Arrian, *Alex.* 5. 18, quoted by Dillmann). See the contrasted metaphor in Ps. lxxiv. 11. ***his holy arm*** means "His divine arm" (Ps. xcviii. 1). The "arm" of Jehovah, as ch. li. 9 (cf. also liii. 1).

11 the salvation of our God. Depart ye, depart ye, go ye
out from thence, touch no unclean thing; go ye out of
the midst of her; be ye clean, ye that bear the vessels
12 of the LORD. For ye shall not go out in haste, neither
shall ye go by flight: for the LORD will go before you;
and the God of Israel will be your rearward.

shall see the salvation (i.e. **the deliverance** or "victory") *of our God*] A different idea from that of xlv. 22.

11, 12. A summons to the exiles to prepare for their departure from Babylon (cf. xlviii. 20, 21). These are to accompany Jehovah in His triumphal "return to Zion" (see on ch. xl. 10, 11).

11. *go ye out from thence*] from Babylon; "in this section (*vv.* 7—12) the prophet places himself in spirit at Jerusalem" (Cheyne). This is better than to suppose his home was in Babylonia, but outside the city.

touch no unclean thing] They are to "purify themselves" (see below) as those who take part in a religious procession. The stress laid on ceremonial purity in this verse is an exceptional feature in the prophecy.

be ye clean (**cleanse yourselves**), *ye that bear the vessels of the* LORD] As in the exodus from Egypt, the priests bearing the sacred utensils march at the head of the procession. Some have rendered "ye that are Jehovah's armour-bearers" (so Cheyne, formerly), a military figure suggested by the Hebrew phrase, but far-fetched in the context. The prominence given to the Temple vessels is perhaps explained by the terms of the edict of emancipation in Ezra vi. 5: see Introduction, p. xl.

12. Unlike the former exodus, the departure is to take place deliberately and in perfect security, without *haste* (Ex. xii. 11; Deut. xvi. 3), a representation differing somewhat from xlviii. 20.

the LORD *will go before you*] Ex. xiii. 21 f., etc.

will be your rearward] See Ex. xiv. 19.

CH. LII. 13—LIII. 12. THE SERVANT'S SACRIFICE AND HIS REWARD.

This is the last and greatest, as well as the most difficult, of the four delineations of the Servant of Jehovah, and in several respects occupies a place apart. In the previous passages the Servant has been described as the ideal prophet or teacher, conscious of a world-wide mission in the service of God, which he prosecutes amid discouragement and persecution with inflexible purpose and the unfaltering assurance of ultimate success. There has been no hint that his activity was interrupted by death. Here the presentation is quite different. The conception of the Prophet is all but displaced by that of the Man of Sorrows, the meek and patient martyr, the sin-bearer. The passage is partly

Behold, my servant shall [1]deal wisely, he shall be 13

[1] Or, *prosper*

retrospective and partly prophetic. In so far as it is a retrospect there is no allusion to the prophetic activity of the Servant; it is only after he has been raised from the dead that he is to assume the function of the great religious guide and authority of the world. But the most striking feature of the passage is the unparalleled sufferings of the Servant, and the effect they produce on the minds of his contemporaries. The tragedy of which they have been spectators makes an impression far more profound and convincing than any direct teaching could have done, compelling them to recognise the mission of the Servant, and at the same time producing penitence and confession of their own sin. The whole conception here given of the Servant of the Lord makes the prophecy the most remarkable anticipation in the Old Testament of the "sufferings of Christ, and the glory that should follow."

The metrical and strophic form is the same as in the first two Servant-poems. The exact number of tetrastichs cannot be certainly determined because of the imperfect preservation of the text. In the notes we distinguish fourteen quatrains, of which two belong to the introduction, nine to the main theme, and three to the conclusion.

The passage may be divided into three parts:

(1) An introduction, briefly stating the import of all that follows,—the coming exaltation of the Servant in contrast to his past abasement (lii. 13—15).

(2) A historical review of the Servant's career, as he had appeared to his contemporaries in the days of his humiliation (liii. 1—9).

(3) An announcement of the glorious future and the astonishing success in store for him as the reward of his obedience unto death (*vv.* 10—12).

The middle portion may be further divided into three sections (*vv.* 1—3, 4—6, 7—9), in which a certain progression of thought can be recognised.

13—15. Jehovah utters a brief but pregnant announcement of the brilliant destiny in store for His Servant. Known to many in his misfortunes as an object of aversion and contempt, he shall suddenly be revealed in his true dignity; and the unexpected transformation will startle the whole world into astonishment and reverence. The verses form a prelude to ch. liii., being a summary of what is there described in detail; and they indicate what is the main idea of the whole passage, viz. the unexampled contrast between the present (and past) degradation and the future glory of Jehovah's Servant.

13. *my servant shall deal wisely*] A more appropriate render-

14 exalted and lifted up, and shall be very high. Like as many were astonied at thee, (his visage was so marred [1]more than any man, and his form more than the sons

[1] Or, *from that of man, and his form from that of the sons of men*

ing is that of marg. **my servant shall prosper**, i.e. his career shall be crowned with complete success. The primary idea of the verb used is no doubt "wisdom" (not mere shrewdness however, rather "insight," see Gen. iii. 6; Isa. xliv. 18), but it also includes the success which is the normal result of wise action, and sometimes this secondary idea almost supplants the original meaning (Josh. i. 7 f.; 1 Sam. xviii. 5, 14 f., etc.). This sense seems to be required here by the parallelism with the next line, for there is nothing in the whole prophecy to justify us in regarding the Servant's elevation as the *effect* of his wisdom. The verse is "a simple prediction of the exaltation awaiting the Servant, in contrast with his past sorrows and abasement" (Davidson).

he shall be exalted and lifted up] Or, "high and lifted up." The same combination used of Jehovah in ch. lvii. 15; of His throne in vi. 1.

14, 15 must, according to the present text (see below), be read as a single compound sentence. The protasis is the first line of *v.* 14 ("Like as many were astonied at thee"); the corresponding apodosis follows in *v.* 15 ("so shall he sprinkle, etc."), the intervening clauses being a parenthesis suggested by the word "astonied."

14. *Like as many were astonied at thee*] The word "astonied" expresses the blank amazement excited in the minds of beholders by the spectacle of the Servant's unparalleled sufferings (cf. 1 Ki. ix. 8; Jer. ii. 12, xviii. 16). It is natural to suppose that the "many" here referred to are the same as the "many nations" who witness the Servant's subsequent exaltation (*v.* 15), but the point is not to be pressed; and on the hypothesis that the Servant is an individual Israelite, the spectators of the Servant's abasement could hardly be the nations of the world. Instead of "thee" the Targ. and Pesh. seem to have read "him," thus avoiding an embarrassing change of person. The LXX., on the other hand, preserves the 2nd pers. throughout *v.* 14. The change of person might no doubt be explained as caused by the parenthesis (or the transposition spoken of in the next note); but it is awkward nevertheless, and many commentators prefer to alter the text in accordance with the Targ.

his visage was so marred etc.] Render:

—so marred from [that of] man was his aspect,
and his form from [that of] the sons of men—

The sentence is inserted parenthetically to explain the repugnance

of men,) so shall he [1]sprinkle many nations; kings shall 15

[1] Or, *startle*

felt by all who beheld the Servant in his former abject condition. But this involved construction is out of keeping with the plain and natural syntax which is characteristic of the poem; and is moreover misleading, because the first כֵּן (*so*) is apt to be read as introducing the apodosis to the כַּאֲשֶׁר (*Like as*) at the beginning of the verse. There are therefore strong reasons for accepting a suggestion of Marti who transfers the parenthetic sentence to the end of liii. 2, where it fits in admirably both with the strophic arrangement and with the train of thought. The meaning is that the Servant was so disfigured by disease (see ch. liii. 3) as to be no longer human in appearance. The word for "marred" is pointed as a noun (not found elsewhere): "a marred object." A participle (מְשֻׁחָת) would read more naturally after the adverb "so," although the punctuators must have had some reason for avoiding the more obvious form.

15. *so shall he sprinkle many nations*] The verb rendered "sprinkle" means elsewhere to "scatter (a liquid) in small drops," and its usage is confined to the ceremonial act illustrated by Lev. iv. 6; Num. xix. 18 f., etc. This is the sense intended by the E.V. and the ancient authorities (Aquila, Theodotion, Vulg.) which it follows; the antithesis suggested being that as the Servant had been shunned by many as unclean, so he shall (metaphorically) "sprinkle" them, i.e. make them clean. But this interpretation imports into the passage ideas which are not expressed, and is besides inadmissible on grammatical grounds; i.e. the verb always means to *sprinkle* (a liquid), not to *besprinkle* (a person or thing). The only rendering at all compatible with the ceremonial use of the word would be that of the Targ: "so shall he scatter many nations," where the nations are actually, by a most unnatural metaphor, compared to spirting drops of water. To reach a satisfactory sense it is necessary to assume that the Hebrew verb had a wider range of meaning than is represented in the O.T. It might be causative of a verb (found in Arabic) meaning "to spring" or "leap," just as the English "sprinkle" is perhaps etymologically the causative of "spring." We may thus render with marg. "so shall he **startle** many nations," i.e. "cause them to spring" in surprise, or (better) "cause them to rise up suddenly" in reverential admiration. Cf. ch. xlix. 7 and Job xxix. 8 ("The aged arose and stood up"). The explanation is not altogether satisfactory, and most recent writers have recourse to emendation of the text. But a mere correction of the word יזה (even if a plausible one were suggested) would not meet the difficulty; for the defective parallelism shews that a whole line has been lost at this point. We cannot help

shut their mouths [1]at him: for that which had not been told them shall they see; and that which they had not heard shall they [2]understand.

[1] Or, *because of* [2] Or, *consider*

thinking that Duhm is on the right track when he conjectures that the clause before us represents the remains of two lines, of which the first has been retained in a mutilated form by the Heb., and the second by the LXX. (*θαυμάσονται ἔθνη πολλά*). The matter is too intricate to be discussed here; but we may give Duhm's tentative rendering of the context:—

14 As many were horrified at him,
So will he shine forth before many.
15 Nations shall be agitated because of him,
Kings shall shut their mouth.

kings shall shut their mouths **because of** *him* (marg.)] (Job v. 16; Ps. cvii. 42). Comp. again Job's touching description of the respect paid to him in the days of his prosperity: "The princes refrained talking, and laid their hand on their mouth. The nobles held their peace, and their tongue cleaved to the roof of their mouth" (xxix. 9 f., cf. Mic. vii. 16).

for that which had not been told them shall they **have seen** *etc.*] The meaning is either that the exaltation of the Servant is an event of which they will have received no announcement beforehand, or that it is one the like of which had never been known. The first idea is the simpler, and we can see no advantage in departing from it.

liii. **1—9**. Having thus indicated the subject of his discourse, the prophet now proceeds to describe the career of the Servant, and the impression he had made on his contemporaries. This is prefaced in *v.* 1 by a confession or complaint of the universal unbelief which had led to his being so grievously misunderstood.

But who are the speakers in this section? That they are the heathen nations is an early Jewish theory which is now very widely accepted by scholars; but it is very difficult to hold in face of the following considerations. (1) In the preceding verse (lii. 15) the "nations" and "kings" are surprised by the Servant's exaltation because they had not previously heard of it; whereas those who now speak (*v.* 1) have heard but could not believe. (2) While the nations receive their first impression of the Servant's greatness from his exaltation, the moral change now described *precedes* his final triumph. In *vv.* 1—9 the language is consistently retrospective. Historic tenses are employed throughout, the speakers look back on the completed tragedy of the Servant's career, and on their former thoughts of him, as things that belong

Who hath believed [1]our report? and to whom hath 53

[1] Or, *that which we have heard*

to the past. On the other hand, the vindication of the Servant is always spoken of (both in lii. 13—15, and in liii. 10—12) as something still future. The standpoint assumed is therefore intermediate between the death of the Servant and his exaltation; and the great revulsion of feeling in the mind of the speakers is not the result of the revelation of his glory, but is brought about by reflexion on his unparalleled sufferings, and his patient demeanour under them, preparing the people to believe the predictions which had hitherto seemed incredible. (3) In *v.* 8 we come across the expression "my people" which is manifestly impossible on the lips of the heathen (see on the *v.*). It is assumed by some that there is a change of speaker in *vv.* 7—9, where the 1st pers. plu. does not happen to occur; but there is no break in the narrative of the Servant's sufferings at *v.* 7, and it is most unnatural to suppose that the story begun by one group of speakers is completed by another, when there is not the slightest indication that this is the case. For these reasons we must conclude that the spectators whose thoughts are here divulged are Israelites, or one Israelite (perhaps the prophet himself) speaking in the name of all. See further, pp. 266 ff.

1. The verse should probably be rendered:

Who could have believed that which was announced to us,
And the arm of Jehovah—to (lit. "on") **whom was it disclosed?**

On the *modal* use of the Heb. perf., see Davidson, *Synt.* § 41, R. 2. The sense may be paraphrased: "It was an incredible report that reached us: only those who were initiated into the divine purpose could have believed it." The word for "report" is passive in form (lit. "a thing heard"); *our report*, therefore, is not "that which we reported" but either "the report concerning us" (2 Sam. iv. 4) or "that which was reported to us": here evidently the latter. Usually the word denotes a rumour circulated by the ordinary channels of intelligence (ch. xxxvii. 7, etc.); but since the assumed standpoint of the speakers is prior to the glorification of the Servant, the "report" here must be of the nature of a prediction. It seems necessary therefore to take the word in its religious sense of a divine revelation ("audition," see on ch. xxviii. 9), a "thing heard" from Jehovah. "Our revelation" might of course be said by the prophet of a communication made directly to himself; but it might also be said by the people of a revelation which had reached them through the medium of the prophets (cf. Jer. xlix. 14; Obad. 1). The reference will be to the prophecies bearing on the Servant's glorious destiny; ch. xlii. 1—4, xlix. 1—6, l. 4—9.

2 the arm of the LORD been revealed? For he grew up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; [1]and when

[1] Or, *that we should look upon him; nor beauty &c.*

The *arm of the* LORD is, as in ch. li. 9, lii. 10, etc., a metaphor for Jehovah's operation in history or providence. It was He who raised up the Servant, and all through his tragic history God was working by him for the redemption of His people and the inbringing of eternal salvation. But this divine power behind the Servant had not been "disclosed" to any of his contemporaries; they had neither perceived it for themselves nor believed it when declared to them, and so in the blindness and deafness of their unbelief they had misconceived him in the manner exhibited in *vv.* 2 ff.

The verse is cited, with reference to the rejection of the Gospel by the Jews, in John xii. 38 and (in part) Rom. x. 16.

2. The verse takes us back to the origin of the Servant's career, in order to account for the powerful prejudices with which his contemporaries regarded him. From the first he had been mean and unprepossessing in appearance, like a stunted shrub struggling for existence in an arid soil. To this corresponded the first impressions of the spectators, which were mainly of a negative kind; they found in him nothing that was attractive or desirable. Beyond this the verse does not go.

For he grew up] Lit. **And (so) he grew up.** It is not easy to make out the connexion between this sentence and the last. If what is here stated were the explanation of the unbelief confessed in *v.* 1, the proper conjunction would be "for," and so the word is by some rendered. We must rather suppose that the "and" of consequence reaches beyond the bare fact stated in the next clause, and covers the total effect of the Servant's appearance on the mind of his contemporaries, which was the consequence of their lack of spiritual insight. The construction would be somewhat easier if, with Ewald and others, we change the reading "before him" to "before us." But that is no sufficient reason for departing from the received text: *before him* = "under His (Jehovah's) eye and care."

as a tender plant] a **sapling.** Cf. Ez. xvii. 22; Job xiv. 7. There seems to be a tacit allusion to ch. xi. 1.

a root (cf. ch. xi. 10) *out of a dry ground*] The "dry ground" might, on some theories of what is meant by the Servant, symbolise the Exile with its political hardships and lack of religious advantages, but it is doubtful if the figure should be pressed so far. The Servant is compared to a plant springing up in such a soil, but whether the prophet thought of his lowly growth as due in any degree to unfavourable circumstances is uncertain.

he hath no form etc.] The second tetrastich of the chapter

we see him, there is no beauty that we should desire
him. He was despised, and [1]rejected of men; a man of 3
sorrows, and acquainted with [2]grief: and [3]as one from

[1] Or, *forsaken* [2] Heb. *sickness.*
[3] Or, *he hid as it were* his *face from us*

commences here. *hath* should be **had**, and *comeliness*, **majesty**.. The words for ***form*** **and** *beauty* are the same as those we have rendered "form" and "aspect" **in lii. 14.** Both are here used in the sense of "pleasing form," etc.; comp. "**a man of form" in** 1 Sam. xvi. 18, and the Latin *formosus* from *forma*, or "shapely" from "shape."

and when we see him] Rather: **when we saw him**. The clause might (with marg., disregarding the accents) be read with what precedes: "...and no majesty, that we should look upon him—and no aspect that we should desire him." This yields a more perfect parallelism in the last two lines; but the clause (one word in Heb.) is metrically superfluous, and is perhaps better omitted entirely.

Here we take in the latter part of lii. 14, completing the second strophe (see p. 134 f.): "so marred from that of man was his aspect, and his form from that of the sons of men."

3. Not only did the Servant fail to attract his contemporaries (*v.* 2); there was that in his appearance which excited positive aversion. He is represented as one stricken with loathsome and disfiguring disease, probably leprosy (see on *v.* 4), so that men instinctively recoiled from him in horror and disgust.

He was despised, and rejected of men] Better: **Despised and man-forsaken**, i.e. one with whom men refuse to associate, or, perhaps, one who renounces the hope of human fellowship. The corresponding verb is used by Job when he complains of the estrangement of his friends: "my kinsfolk have failed" (ch. xix. 14). The irregular plu. אישים ("men") is found again in Ps. cxli. 4, Prov. viii. 4. Here it may be set down as a clerical error.

For *sorrows...grief*, read **pains...sickness**. Although both words may be used tropically of mental suffering, it is plain that *in the figure* of this verse and the following they are to be taken in their literal sense.

and as one from whom **there is a hiding of faces**] His appearance was such as to cause men involuntarily (or in superstitious dread) to cover their face from the sight of him. The expression resembles another phrase of Job's: "I am a spitting in the face" (xvii. 6). For the idea cf. Job xix. 19, xxx. 10. Leprosy is strongly suggested. The rendering of LXX. and Vulg. "and as one who hid his face from us" is grammatically defensible, but conveys a wrong idea; the Servant "hid not his face from shame and spitting" (ch. l. 6).

whom men hide their face he was despised, and we esteemed him not.

4 Surely he hath borne our [1]griefs, and carried our sorrows: yet we did esteem him stricken, smitten of

[1] Heb. *sicknesses.*

esteemed him not] (lit. "reckoned him not"), **held him of no account.**

4—6. While *vv.* 2, 3 describe the natural instinctive impressions produced by the Servant's appearance, *vv.* 4—6 reveal incidentally the moral judgement which the people were led to form regarding him. His unparalleled sufferings had seemed to them to mark him out as a special object of Jehovah's anger (*v.* 4), just as Job's calamities were believed by his friends to be the evidence of great, though secret, sins. But it is the reversal of this judgement, and the perception thereby gained of the true nature of the Servant's mission, that is the chief theme of this section. The people now see that although he suffered greatly he was himself innocent, and from this they have advanced to the conclusion that he suffered vicariously, bearing the penalty due to the sin of his nation. This change of attitude towards the Servant marks the beginning of repentance in the people; the consciousness of their own guilt takes possession of their minds when they read God's judgement upon it in the chastisement borne by their substitute.

4. *Surely he hath borne etc.*] Render:

But truly it was our sicknesses that he bore,
And our pains that he carried.

The emphasis of contrast lies on the words *our* and *he* in both lines. To "bear" sickness is not to take it away (although that will be the effect of vicarious bearing of it) but simply to endure it (as Jer. x. 19). In Matt. viii. 17 the words are applied to our Lord's miracles of healing, but the prophet's meaning plainly is that the Servant endured in his own person the penal consequences of the people's guilt.

yet we did esteem etc.] Rather: **while we accounted him stricken,** etc. The subject "we" is strongly emphasised, and the clause is circumstantial, introducing the people's false estimate of the Servant as a concomitant of the main statement of the verse. "Stricken" is the expression used when God visits a man with severe and sudden sickness (Gen. xii. 17; 1 Sam. vi. 9), especially leprosy, which was regarded as preeminently the "stroke" of God's hand (Job xix. 21; 2 Ki. xv. 5; Lev. xiii. 3, 9, 20) and the direct consequence of sin. That the Servant is pictured as a leper is suggested by several particulars in the description, such as his marred and disfigured form, and his isolation from human

God, and afflicted. But he was wounded for our trans- 5
gressions, he was bruised for our iniquities: the chastise-
ment of our peace was upon him; and with his stripes
we are healed. All we like sheep have gone astray; we 6

society, as well as the universal conviction of his contemporaries that he was a special object of the divine wrath; and the impression is confirmed by the parallel case of Job, the typical righteous sufferer, whose disease was elephantiasis, the most hideous form of leprosy. It has to be borne in mind, of course, that the figure of the Servant is in some sense an ideal creation of the prophet's mind, so that the leprosy is only a strong image for such sufferings as are the evidence of God's wrath against sin.

5. In *v.* 4 the people confess that the Servant was their substitute in his endurance of pains and sicknesses; here they penetrate more deeply into the meaning of his sufferings, perceiving the connexion between his passion and their own sin. The connexion is twofold; in the first place the Servant's suffering was the penalty due to the people's transgressions, and in the second place it was the remedy by which they were restored to spiritual health.

But he was pierced because of our transgressions,
Crushed because of our iniquities.

The strong verbs "pierced" (see ch. li. 9) and "crushed" (Job vi. 9) are probably metaphors expressing the fatal ravages of leprosy.

the chastisement of our peace] i.e. the chastisement needful to procure peace or well-being for us. "Chastisement" is pain inflicted for moral ends and with remedial intent (Prov. iii. 11 f., etc.). Cheyne's assertion that the notion of punishment is the primary one in this word is not borne out by O.T. usage.

with his stripes] Lit. **weals** (see ch. i. 6).

That the people themselves had suffered for their sins is not excluded, but is apparently implied in the last words ("we are healed"), and is expressly said in other parts of the book (ch. xl. 2, xlii. 24 f., etc.). What the verse teaches is that the people could not be healed by their own suffering; it was only through the Servant's voluntary submission to the divine chastisement (*v.* 7), and his bearing it in an extraordinary degree, that an atonement was effected between Jehovah and Israel (see on ch. xl. 2).

6. Looking back on their former irreligious condition the people see that their rejection of the Servant was the natural outcome of the heedless and inconsiderate selfishness in which they were living. For the figure of the strayed sheep, cf. Ps. cxix. 176; Matt. ix. 36, x. 6; Luke xv. 4.

For *have gone...have turned*, read **had gone...had turned.**

have turned every one to his own way; and the LORD hath [1]laid on him the iniquity of us all.

7 He was oppressed, yet he humbled himself and opened not his mouth; as a lamb that is led to the slaughter, and as a sheep that before her shearers is dumb; yea,

[1] Heb. *made to light.*

every one to his own way] selfishly following his individual impulses and interests; cf. lvi. 11.

hath laid on him the iniquity] **made to light on him the guilt.**

7—9. The narrative of the Servant's sufferings is in these verses brought to its conclusion: after enduring violence and injustice at the hands of men, his life was cut short and he was laid in a dishonoured grave. The passage presents many difficulties, and the details of the picture are somewhat uncertain. Thus it is doubtful whether the Servant be represented as put to death by men, or as carried off by the disease with which Jehovah had smitten him. With perhaps less reason it has been questioned whether there is any reference to human cruelty in the verses at all, whether the strong expressions "oppressed," "oppression," "judgement" are not to be understood figuratively of the hard fate which relentlessly pursued the sufferer to his death (so Duhm). These matters, however, are of subordinate interest; the prominent feature of the description is the meek and submissive demeanour of the Servant under his undeserved sufferings.

7. *He was oppressed, yet he humbled himself*] The first verb ("oppressed") may summarise the preceding account of the Servant's afflictions (Dillmann), but more probably it introduces a feature not previously adverted to, namely, the outrages inflicted on the Servant by his contemporaries, in consequence of their false judgement of him. It denotes harsh, cruel and arbitrary treatment, such as that of a slave-driver towards those who are under him (Ex. iii. 7; Job iii. 18), and is nowhere employed of God's action towards men. The second verb is shewn by the form of sentence to be a contrast to the first, and must therefore be rendered as in R.V.: **yet he humbled himself** (cf. Ex. x. 3, "How long dost thou refuse to *humble thyself*...?). And as this is the main idea of the verse, the meaning may best be brought out if we translate the first two lines thus:

Though oppressed, he was submissive,
And opened not his mouth.

Cf. Ps. xxxviii. 13, 14, xxxix. 9.

As a lamb (lit. "sheep") **that is led to the slaughter,**
And a sheep (lit. "ewe") **that before her shearers is dumb.**

Comp. Jer. xi. 19: "I was like a gentle lamb that is led to the slaughter."

he opened not his mouth. [1]By oppression and judge- 8
ment he was taken away; [2]and as for his generation,

[1] Or, *From*

[2] Or, *and his life who shall recount? for he was cut off &c.*

yea, he opened not his mouth] in the Heb. an exact repetition of the second line. Since the tetrastich is complete without it, the clause has probably been inserted through an error in transcription.

8. *By oppression and judgement he was taken away*] Every word here is ambiguous. The principal interpretations are as follows: (1) "Without hindrance and without right he was taken away," i.e. he was put to death without opposition from any quarter, and in defiance of justice. The only exception that can fairly be taken to this view is the translation "hindrance," a sense of the noun for which there are no parallels. Yet the verb from which the noun is derived occurs in the sense of "detain" (1 Ki. xviii. 44, etc.), and as the noun is very uncommon, the rendering cannot be pronounced impossible. (2) "Through oppression and through judgement he was taken away" (so virtually R.V.). "Judgement" here means "judicial procedure," and the rendering "oppression" is guaranteed by Ps. cvii. 39. "Oppression and judgement" may mean (as explained by Cheyne) an oppressive judgement ("through distressful doom," see his *Introduction*, p. 428), the idea being that the Servant's death, like that of our Lord, was a judicial murder. For "taken away" in the sense of "put to death" cf. Ezek. xxxiii. 4 (where, however, a different part of the verb is used). (3) "From oppression and from judgement he was taken away," i.e. released by death, or taken by God to Himself (2 Ki. ii. 10). Here the sense of "oppression and judgement" is indeterminate; the meaning might either be simply that by death he was finally released from his troubles, or that God took him away from the malice of his persecutors. The rendering "imprisonment" instead of "oppression" could be justified from the usage of the verb (2 Ki. xvii. 4, etc.), although not cf the noun itself; only in this case we must not read, "From imprisonment...he was led away (to execution)," for that is an idea which could hardly have suggested itself apart from the fulfilment of the prophecy in the crucifixion of Christ. Of the three interpretations the last seems on the whole the most natural, although everything turns on the question whether the death of the Servant is conceived as caused directly by men or by God through sickness. (See below on the last clause of this verse.)

and as for his generation etc.] A still more difficult clause. The Heb. word for "generation" (*dôr*) may mean (*a*) the time in which he lived, (*b*) the circle of his contemporaries, (*c*) those like-minded with him (Ps. xii. 7, xiv. 5; Prov. xxx. 11 ff.); but is

who *among them* considered that he was cut off out of the land of the living? for the transgression of my people

never used with any such significance as "length of life," or "life-history," or "posterity." In none of its three senses does it supply a suitable object to the verb rendered "consider" (Ps. cxliii. 5, "meditate"). We may take it in the sense (*b*), and render with R.V. (On this construction see Davidson, *Synt.* § 72, Rem. 4.) Duhm (following Knobel) takes *dôr* in its Aramaic sense of "dwelling-place" (see on ch. xxxviii. 12) and translates "who inquires after his dwelling-place" (with God)? It would be better to understand "dwelling-place" exactly as in xxxviii. 12, of the earthly dwelling-place, the place that once knew him but knows him no more: "Who inquires after it, or thinks about it?" he has vanished from the thoughts of men. But it is doubtful if the verb יְשׂוּחַ can be construed with direct acc. of the object. The same objection applies to the otherwise plausible emendation דַּרְכּוֹ, "his fate" (for דורו). It is impossible to get beyond conjecture.

that he was cut off (Ps. lxxxviii. 5; Ezek. xxxvii. 11) *out of the land of the living*] Comp. again Jer. xi. 19. The R.V. makes this clause an object sentence governed by the verb "considered." It is much more likely to be an independent clause, introduced by **for**.

for the transgression of my people was he stricken (lit. "(was) a stroke upon him")] The last word in the Heb. (לָמוֹ) would be translated most naturally "upon them" (but see Davidson, *Gram.* § 19, R. *c*); hence some render "because of the rebellion of my people, *the stroke* (*due*) *to them*." A far more satisfactory sense is obtained by the help of the LXX. Read לָמוּת and change the preceding noun into a passive verb (*nugga'* for *nega'*) and render **was he stricken unto death**. The expression "stricken" is from the same verb which in *v.* 4 suggested leprosy as the cause of the Servant's disfigurement; and its use here in connexion with his death is in favour of the view that he died of his sickness and not by the hands of his persecutors. If this conclusion be sound it confirms the view expressed above as to the sense of the first clause of this verse.

my people] The sing. suff. (עַמִּי) does not necessarily imply that the speaker is now an individual (see 1 Sam. v. 10, 11), although "his people" (עַמּוֹ) would give an equally good sense. The text is naturally challenged by those who hold that the speakers are the Gentiles, and the Servant the actual nation of Israel. But עַמּוֹ is equally fatal to their interpretation; and the indefinite plu. עַמִּים is weak and very unlikely. To save their theory, Budde, Marti, Peake and others boldly but quite un-

[1]was he stricken. And they made his grave with the 9
wicked, and with the rich in his [2]death; [3]although he

[1] Or, *to whom the stroke* was due
[2] Heb. *deaths.* See Ezek. xxviii. 8, 10. [3] Or, *because*

warrantably read "for *our* transgressions" (מִפְּשָׁעֵינוּ). There is really no reason to question the received text.

9. The unrelenting antipathy which the Servant experienced through life is continued even after his death, and expresses itself in the manner of his burial.

And they made his grave with the wicked] The subject is indefinite, the construction being equivalent to a passive: "And his grave was made," etc. "With the wicked" need not imply that a special burial-ground was set apart for them as a class, but only that such persons were buried ignominiously and away from the family sepulchre, like Absalom (2 Sam. xviii. 17). From Jer. xxvi. 23 (cf. 2 Ki. xxiii. 6) it appears that it was a disgrace to be buried among the "common people." In this case the "wicked" probably means the notoriously wicked, criminals, apostates, and such like. With these the Servant was numbered because his calamities had seemed to mark him out as a heinous sinner in the sight of God.

and with the rich in his death] This clause must express the same idea as the preceding. To take the two antithetically, "they meant his grave to be with the wicked, but he was with the rich in his death" (Delitzsch), is utterly unwarrantable. It is, no doubt, somewhat difficult to justify this sense of "rich" as synonymous with "wicked" from O.T. usage, although it might perhaps be suggested by the common identification of poverty with piety. This explanation, however, is not satisfactory, and several emendations have been proposed, such as "the oppressor" (עָשׁוֹק for עָשִׁיר), "the defrauder" (עָתִיק, Aramaic), "evil-doers" (עֹשֵׂי רַע).

in his death] Lit. "in his deaths" (marg.). The use of the plural is variously explained. Some find in it an intimation of the collective character of the subject spoken of under the name of the Servant; but even if the Servant be a collective idea, it is inconceivable that the writer should have here abandoned the personification which he has so strictly maintained throughout. Nor is it any relief to say that it means "in his state of death." It is better to read the singular with the LXX. There is, however, another reading found in a few MSS. and adopted by many commentators, according to which the clause would form a perfect parallelism with the first line:

"And with the rich (or oppressor, etc.) **his sepulchral mound.**"

It is true that the word *bāmāh* (= high-place) is not elsewhere

had done no violence, neither was any deceit in his mouth.

10 Yet it pleased the LORD to bruise him; he hath [1]put

[1] Heb. *made him sick*

used in this sense; but none of the other suggested corrections yields as good a sense.

although he had done no violence etc.] For this rendering of the prep. *'al*, see Job xvi. 17. With this assertion of his innocence the narrative of the Servant's career reaches its conclusion. While absolute sinlessness is not explicitly predicated of him, but only freedom from "violence" and "deceit," yet the image of the lamb led to the slaughter, and his patient resignation to the will of God, strongly suggest that the prophet had in his mind the conception of a perfectly sinless character.

10—12. These difficult verses describe, partly in the prophet's own words and partly in those of Jehovah, the divine purpose which is realised through the sufferings of the Servant. In *vv.* 10, 11 it is impossible to trace a clear connexion of ideas; the grammar also is peculiar, and there is undoubtedly great textual disorder. The main thought, however, is that the Servant is to be the instrument in establishing the true religion, by removing the burden of guilt and bringing many to righteousness. As the reward of his sufferings he will enjoy a brilliant future and have a numerous spiritual offspring. He will become a great power in the world, attaining a position like that of a mighty conqueror. The idea of a resurrection from the dead appears to be necessarily implied. If the Servant be a personification of Israel, this is merely a figure for national restoration from exile; but if he be an individual, then his resurrection must be accepted as a literal fact, just as his death must be literally understood.

10. *Yet it pleased...grief*] The sentence, according to the received Heb. text, must be a restatement of the fact that the Servant has suffered by the will of Jehovah, this being repeated in order to introduce the explanation of Jehovah's purpose in imposing chastisement upon him. The second clause, *he hath put him to grief*, represents a single Hebrew word, which is vocalised and translated by the LXX. as the noun for "sickness" (*v.* 3). The meaning intended by the punctuators is probably "he hath made him sick" (marg.), although the form is anomalous and the syntax questionable. Since it is too short to form an independent line, it must be closely attached to what precedes: hence the rendering of Dillmann and others, "It pleased Jehovah to crush him grievously" (cf. Mic. vi. 13; Nah. iii. 19). This is perhaps the best that can be made of the received reading, but it is clear that the textual derangement which prevails in these verses begins here (see below).

him to grief: [1]when thou shalt make his soul [2]an offering for sin, he shall see *his* seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. [3]He shall see of the travail of his soul, *and* shall 11

[1] Or, *when his soul shall make an offering*
[2] Heb. *a guilt offering.*
[3] Or, *He shall see* and *be satisfied with the travail &c.*

when thou shalt make his soul an offering for sin] Rather: "if (or when) his soul should present a guilt-offering." The difficulty here does not lie in the analogy of the guilt-offering, for this probably signifies nothing more than has been already expressed in plain words, that the Servant's death is the means of removing guilt (*vv.* 4, 5, 6). It does not appear that the distinctive ritual and function of the guilt-offering (*'āshām*, see Lev. v. 14 ff., etc.) throw any light on this passage. The chief difficulty is the hypothetical character of the sentence, of which no satisfactory explanation can be given. No doubt the atoning effect of the sufferings is the condition of Jehovah's great purpose being attained, but the condition has been already fulfilled, whereas it is here spoken of as an event which is, if not problematic, at least future.—The subject is ambiguous, but on every ground it is better to suppose that "his soul" is subject than that Jehovah is addressed. Ewald and Cheyne, however, prefer to read (with the change of a consonant) "when he shall make his soul a guilt-offering."

he shall see his *seed* (cf. Gen. l. 23), *he shall prolong his days*] i.e. shall enjoy long life. His "seed" are the true spiritual Israel of the future, those who by his means are converted to the knowledge of Jehovah.

the pleasure (i.e. **the purpose**, see on xliv. 28) *of the LORD*] The establishment of the universal religion, the eternal salvation. The verse returns on itself by repetition of the opening idea (as *vv.* 3, 6, 7)—"palindromically," as Delitzsch would say.

11. An amplification of the meaning of *v.* 10. *He shall see etc.*] Lit. **Of the travail of his soul he shall see, shall be satisfied**. It is doubtful if the preposition "of" can express *result*, as the E.V. suggests, or can introduce the object of the verb "he shall see." It may be used in its local sense ("away from," or "free from") or causally ("in consequence of"), hardly in a temporal sense ("after"). The asyndetic construction of the two verbs probably indicates that one is to be subordinated to the other: **he shall see with satisfaction**, sc. the cause of Jehovah prospering in his hand (as *v.* 10). The LXX. deserves attention: "And it pleased the Lord to deliver (a variant reading of the last clause of *v.* 10) [him] from the trouble of his soul: to cause him to see light," etc.

be satisfied: by his knowledge shall my righteous servant
12 [1]justify many: and he shall bear their iniquities. Therefore will I divide him a portion with the great, and he

[1] Or, *make many righteous*

. by his knowledge] The gen. is not that of the obj. ("by the knowledge of him") but of the subj.; the knowledge of God and salvation which he possesses, and which he communicates to others. The reference is to the prophetic activity of the Servant (see xlii. 1 ff., xlix. 2, l. 4 f.) which had seemed to be cut short by his death, but will be resumed, and crowned with success, in his exalted state.

It seems probable that originally a strophe ended at this point. It is difficult, however, to make out whether *v.* 10 and the previous part of *v.* 11 form one quatrain, or two. The text, as has been said, is extremely corrupt; but a comparison of the LXX. version, and the fact that certain words and phrases are duplicated (in a more or less disguised form) have suggested to several critics that two variants of the same text have been confused both in the Heb. and the LXX. On that assumption (which appears to us to be well founded) the passage will fall within the compass of a single tetrastich, which of course cannot be restored with even an approach to certainty, but might have run somewhat as follows:

But it pleased Jehovah to honour him,
To deliver his soul from suffering;
He will cause him to see light and be satisfied;
In his seed he shall prolong his days.

shall my righteous servant justify many] Lit. "shall a righteous one, my servant, make the many righteous"; but the Heb. is peculiar. The use of the prep. ל to denote the obj. of a verb belongs mostly to late Heb., and is due to Aramaic influence. The ordinary sense of the word for "justify" ("declare righteous") is here unsuitable, and the only other passage where it bears the ethical sense of "making righteous" is probably based on this verse (Dan. xii. 3, "they that turn the many to righteousness"). The *many* contains a reference to lii. 14 f. The clause would read more smoothly and more rhythmically if we suppose that the word rendered "a righteous one" has arisen through dittography. The line would then be rendered simply: **My Servant shall make many righteous.** Note that from this point onward the speaker is Jehovah.

and he shall bear their iniquities] Cf. *v.* 4.

12. As the reward of his unmerited sufferings and his mediatorial work, the Servant shall attain an influence equal to that of the great potentates of the world. "To divide spoil" is a

shall divide the spoil with the strong; because he poured out his soul unto death, and was numbered with the transgressors: yet he bare the sin of many, and [1]made intercession for the transgressors.

[1] Or, *maketh*

figurative and proverbial expression for victory or success; Prov. xvi. 19 ("It is better to be of lowly spirit with the meek than to divide spoil with the proud"). It is therefore not necessarily implied that the Servant's future greatness will be political, although that is certainly suggested.

Instead of *will I divide*, the LXX. reads "he shall inherit" (which is perhaps preferable as avoiding the recurrence of the same verb in two consecutive lines), but it is a mistake of some authorities to follow this version in treating the "great" as direct obj. of the verb; the sense must be either "he shall inherit," or "I will give him a share" **amongst the many**.

The latter part of the verse returns to the great contrast that runs through the passage, between the true meaning of the Servant's afflictions and the false construction put on them.

because he poured out his soul] his blood, which is the seat of life; Lev. xvii. 11. For the expression cf. Ps. cxli. 8.

was numbered with the transgressors] See *v.* 9. Cited Mark xv. 28; Luke xxii. 37.

yet he bare etc.] **whereas he bare**, the true view of his death as opposed to the false judgement of men,—a circumstantial clause.

for the transgressors] The class to which he was himself reckoned.

Although several things in this marvellous description of the innocent suffering for the guilty be obscure, the salient features of the picture stand out with great clearness. Whether the portrait be that of an individual or of a personified community is a question that need not here be discussed (see Appendix, Note II). If there be personification it is as consistently maintained as it is vividly conceived, and we are not entitled to assume that the writer has anywhere allowed the collective reality to peer through the veil of allegory. The figure brought on the scene is that of a man, so marred and deformed by revolting sickness as to be universally shunned and despised and maltreated as one bearing the manifest tokens of the divine displeasure; yet the dignity and patience of his demeanour profoundly impress his contemporaries, so that after his death their thoughts are irresistibly drawn back to the tragedy of his fate, and they come to the conviction that he was indeed what he professed to be, the Servant of Jehovah, that he was the one innocent person in his generation, and that his sufferings were due not to his personal guilt, but to the guilt of a whole nation, which is by them atoned for and taken away. And finally it is prophesied concerning him

that he shall rise again, to the astonishment of the whole world, and that his career shall be crowned with success even more conspicuous than his humiliation had been.—It has already been pointed out that this conception of the Servant has certain affinities with the figure of Job, and it may be partly moulded on the story of that patriarch's trial. But the religious teaching of this passage moves on a different plane from that of the Book of Job. The problem of individual retribution, of how it can be that the righteous suffer, does not seem to have been present to the mind of the writer, although he no doubt furnishes an important contribution to the solution of that mystery. This is found in the idea of vicarious suffering, which is so emphatically expressed throughout the passage. Now the principle that the individual bears the guilt of the community to which he belongs was perfectly familiar to the ancient world, and many startling applications of it occur in the O.T. (Josh. vii. 24; 2 Sam. xxi. 6, etc.). It is true that it had begun to excite protest towards the time of the Exile (Deut. xxiv. 16; 2 Ki. xiv. 6; Jer. xxxi. 29; Ez. xviii. 20); but this prophet accepts the principle and discerns in it a moral significance by which it is deprived of the appearance of arbitrariness or injustice. The essence of the Servant's sacrifice lies in the fact that whilst himself innocent he acquiesces in the divine judgement on sin, and willingly endures it for the sake of his people. And it is the perception of this truth on the part of the people that brings home to them the sense of their own guilt, and removes the obstacle which their impenitence had interposed to Jehovah's purpose of salvation. The suffering of the innocent on behalf of the guilty is thus seen to be a moral necessity, since it was only through such sufferings as the sinless Servant of the Lord was alone capable of, that punishment could reach its end in the taking away of sin and the bringing in of everlasting righteousness. The reader should consult the excellent treatment of this subject in Dr Peake's *The Problem of Suffering in the Old Testament*, chap. III.

Ch. LIV. The Future Felicity of Zion, reunited to Jehovah in an Everlasting Covenant.

The chapter continues the series of oracles of consolation which commences at xlix. 14, and is broken by the two passages on the Servant of the Lord in l. 4—11 and lii. 13—liii. 12. The direct influence of the latter passage on ch. liv. is less obvious than might have been expected from the singularly profound conceptions there unfolded of the work of Jehovah's Servant. The points of contact adduced by some commentators are few and unessential, and they fall into insignificance by the side of the fact that "it cannot be shown that any of the characteristic ideas of ch. liii. are clearly referred to in ch. liv." (Cheyne.) Yet the supposition that this chapter was originally the sequel to lii. 12 and that the

Sing, O barren, thou that didst not bear; break forth 54
into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate

intervening prophecy was inserted by an afterthought is neither necessary nor altogether natural. The summons to depart from Babylon (lii. 11, 12) marks a pause in the development of the prophet's thought, and (just as after the similar apostrophe in xlviii. 20—22) a fresh point of departure is found in the idea of the Servant of the Lord. Moreover, although it may not be possible to trace the direct dependence of ch. liv. on ch. liii., we may nevertheless suppose a real connexion between the two in the prophet's mind. The two chapters deal with the same subject from two distinct standpoints. Whatever view be held as to the Servant's personality, there is no doubt that his exaltation implies the restoration of Israel, and that his work is the indispensable condition of that restoration being accomplished. Thus while ch. liii. describes the inward process of conversion by which the nation is made righteous, ch. liv. describes the outward deliverance which is the result; and the impression is probably correct that the glowing hopes here uttered are sustained in the last resort by the contemplation of the Servant's mission as described in ch. liii.

The chapter consists of two sections:

i. *vv.* 1—10. (1) Zion, addressed as a barren and desolate woman, is comforted with the assurance that her children are more numerous than those she formerly had as the "married wife" of Jehovah. She is bidden to extend her tent so as to receive them, for they shall spread abroad on every side, peopling the deserted cities and taking possession of the territory of the Gentiles (*vv.* 1—3). (2) The shame of her youth and the reproach of widowhood are wiped out by her reconciliation to Jehovah, her Husband and her Maker (*vv.* 4—6). (3) It will be seen that her rejection was but a brief withdrawal of Jehovah's favour for her; her restoration now is final, resting on a covenant as unchangeable as the oath to Noah, or the everlasting mountains (*vv.* 7—10).

ii. *vv.* 11—17. Jerusalem shall be rebuilt in lavish magnificence (*vv.* 11, 12); her citizens, being all disciples of Jehovah, shall enjoy perfect peace, undisturbed by the thought of oppression (13, 14); her enemies shall be confounded, and no weapon forged against her shall prosper (15—17).

1—3. The ideal Zion is called upon to rejoice in the multitude of her children. As in ch. xlix. 21, the children are conceived as already born, and waiting to be acknowledged by their mother.

1. *more are the children of the desolate* (2 Sam. xiii. 20) *etc.*] The contrast is not between Zion and other cities, but between Zion's present and her past: even now in her widowhood and barrenness

than the children of the married wife, saith the LORD.
2 Enlarge the place of thy tent, and let them stretch forth
the curtains of thine habitations; spare not: lengthen
3 thy cords, and strengthen thy stakes. For thou shalt
spread abroad on the right hand and on the left; and
thy seed shall possess the nations, and make the desolate
4 cities to be inhabited. Fear not; for thou shalt not be
ashamed: neither be thou confounded; for thou shalt
not be put to shame: for thou shalt forget the shame
of thy youth, and the reproach of thy widowhood shalt
5 thou remember no more. For thy Maker is thine hus-
band; the LORD of hosts is his name: and the Holy One

she has more children than she had before her separation from her Husband.

the married wife] Cf. ch. lxii. 4; Gen. xx 3; Deut. xxii. 22. The image of the verse is applied by St Paul to the contrast between the spiritual and the earthly Jerusalem; i.e. the church of Christ and the Jewish community (Gal. iv. 27).

2. The idea of the verse is expressed in xlix. 20. 21; for the figure of the tent (in an opposite sense) cf. Jer. x. 20.

let them stretch forth] The impf. should perhaps be changed to impve., **stretch forth,** with the old versions.

The *curtains* are the tent-hangings (Jer. xlix. 29; Hab. iii. 7), the *stakes*, the tent-pegs (ch. xxxiii 20).

The words *spare not* should, according to the accents, be joined to the preceding clause.

3. The tent must be larger than of old, for the new community shall *spread abroad* (lit. "break forth": cf. Gen. xxviii. 14, xxx. 30, 43) *on the right hand and on the left*, i.e. in all directions.

possess the nations] (cf. Gen. xxii. 17, xxiv. 60). The reference is not to be limited to the heathen who had occupied the soil of Palestine; although the *desolate cities* in the parallel clause are no doubt primarily those of the holy land.

4—6. Zion shall forget her former shame in the joy of reconciliation to her God.

4. *the reproach of thy widowhood* clearly refers to the period of the Exile when Zion regarded herself as cast off by Jehovah. The sense of *the shame of thy youth* is less obvious. Since the conception has some affinities with the striking allegory in Ezek. xvi. it is possible that the expression goes back to the origin of the nation (cf. Ezek. xvi. 4—8); the reference being to the Egyptian oppression. Or is it the whole of Israel's past history, in contrast to its future glory? (Staerk.)

5. *thy Maker is thine husband*] Rather: **thy husband is thy**

of Israel is thy redeemer; the God of the whole earth shall he be called. For the LORD hath called thee as 6
a wife forsaken and grieved in spirit, even a wife of youth,
when she is cast off, saith thy God. For a small moment 7
have I forsaken thee; but with great mercies will I gather
thee. [1]In overflowing wrath I hid my face from thee 8
for a moment; but with everlasting kindness will I have

[1] Or, *In a little wrath*

Maker: He who has entered into this closest and tenderest of relations is none other than He who made thee. "Husband" in the original is a partic.; lit. "he who marries thee"; and both nouns are in the plural after the analogy of words like *'ădônîm* (= lord, the so-called plural of majesty).

thy redeemer] See on xli. 14.

shall he be called] **is he called**, parallel to "is his name." The ground of comfort lies in the thought that He who acknowledges Zion as His wife is the God of the whole earth, the ruler of all the forces of the universe.

6. Although Zion is temporarily estranged from Jehovah, she is yet a "wife of youth" holding a permanent place in her husband's affections.

For the LORD hath called thee] i.e. "regards thee" (as Jer. vi. 30).

as a wife forsaken and grieved in spirit] neglected by her husband, and left to her own bitter reflexions, but not cast off. Cf. Hos. iii. 3. This clause and the preceding should be transposed as in the Heb.: "For as a wife...doth Jehovah regard thee."

even a wife of youth, when she is cast off] Render: **and [as] a wife of youth when she is in disgrace**. Such an estrangement cannot last long: it is impossible that she should be finally disowned.

a wife of youth] One who has been wooed and won in youth; Prov. v. 18; Mal. ii. 14 f.

7, 8. Jehovah's anger was but a momentary interruption of His kindness to Israel; His mercy is everlasting. Comp. Ps. xxx. 5.

7. *will I gather thee*] To be rendered with Dillmann, "draw thee to myself" (as xl. 11; cf. 2 Sam. xi. 27; Ps. xxvii. 10).

8. *In overflowing wrath*] **In an outbreak of wrath** (Heb. *shéṣeph ḳéṣeph*). The first word does not occur elsewhere but may be a by-form of *sheṭeph* (cf. Prov. xxvii. 4) chosen for the alliterative effect. It appears to have been read by the LXX. (*ἐν θυμῷ μικρῷ*); and to delete it as dittography (Duhm, etc.) would weaken the sense.

9, 10. The permanence of the new relation is illustrated first by the covenant made with Noah, of which the rainbow is the

9 mercy on thee, saith the LORD thy redeemer. [1]For this
is *as* the waters of Noah unto me: for as I have sworn
that the waters of Noah should no more go over the
earth, so have I sworn that I would not be wroth with
10 thee, nor rebuke thee. For the mountains shall depart,
and the hills be removed; but my kindness shall not
depart from thee, neither shall my covenant of peace be
removed, saith the LORD that hath mercy on thee.
11 O thou afflicted, tossed with tempest, and not com-
forted, behold, I will set thy stones in [2]fair colours, and

[1] Or, according to some ancient authorities, *This is unto me as the days of Noah, when I sware &c.*
[2] Or, *antimony* See 1 Chr. xxix. 2.

perpetual token, and then by the stedfastness of the unchanging hills.

9. *For this is* as *the waters of Noah unto me*] Or, according to the reading of several MSS. and the ancient versions (though not the LXX.), **As the days of Noah is this** (i.e. the present juncture) **to me** (see marg.). The difference of reading is very slight, consisting merely in the conjunction of two words which the received text separates (כימי for כי מי).

for as I have sworn etc.] **as I have sworn,** etc. (omitting "for" and reading כאשר). Comp. Gen. viii. 21 f., ix. 11—17. The absence of any mention of an oath in the narrative is immaterial.

10. Comp. Jer. xxxi. 35 ff., xxxiii. 20 ff.; Ps. xlvi. 2 f.

The first sentence may be rendered concessively: **Though the mountains should remove and the hills be shaken, yet,** etc.

my covenant of peace] Ezek. xxxiv. 25, xxxvii. 26; Mal. ii. 5.

that hath **compassion**] as xlix. 10.

11, 12. The outward splendour of the new Jerusalem described in highly figurative language; comp. Tob. xiii. 16, 17; Rev. xxi. 18—21.

11. *O thou afflicted,* **storm-tossed, uncomforted** !] An exquisite line! The last two words are probably Pual participles (not perfs.).

I will set thy stones in fair colours] Lit. **In antimony** (marg.). The image is somewhat strange. Antimony (*pûkh*) was used by Oriental females as an eye-powder to blacken the edges of the eyelids and enhance the lustre of the eyes (2 Ki. ix. 30; Jer. iv. 30; comp. the name of Job's third daughter, Keren-hap-pukh, "horn of eye-powder," Job xlii. 14. See further Lane, *Manners and Customs,* etc. ed. 1890, pp. 29 ff.). In the figure the antimony would represent the costly mortar to set off the brilliancy of the still more costly stones. The ἄνθρακα of the LXX. seems to stand

lay thy foundations with sapphires. And I will make 12
thy [1]pinnacles of rubies, and thy gates of carbuncles,
and all thy border of pleasant stones. And all thy 13
children shall be [2]taught of the LORD; and great shall
be the peace of thy children. In righteousness shalt 14
thou be established: [3]thou shalt be far from oppression,

[1] Or, *windows* [2] Or, *disciples* [3] Or, *be thou far*

for נפך (instead of פוך), a kind of precious stone; see Ex. xxviii. 18, etc. In 1 Chron. xxix. 2, where we read of "stones of *pûkh*" (R.V. "stones for inlaid work") prepared for the Temple, the idea must be different; but whether that passage has any connexion with the present image is doubtful.

and lay thy foundations] Lit. **and found thee**; or, changing the vowels, **and thy foundations.** *sapphires*] Ex. xxiv. 10; Ez. i. 26.

12. *thy pinnacles*] The word is derived from that for "sun," and appears to denote those parts of the building which glitter in the sun's rays. (Comp. the Arab. "minaret," used primarily of a lantern or a lighthouse.)

rubies] (Ezek. xxvii. 16) "sparkling" stone.

carbuncles] (only here) "fiery" stones; although the LXX. renders "stones of crystal."

all thy border] Perhaps the outer wall (the περίτειχος, see on ch. xxvi. 1).

13, 14. The righteousness, peace and security of the inhabitants.

13. *thy children*] The citizens. To avoid the repetition of the word at the end of the verse, some read "thy builders" here (see on xlix. 17 f.); but that gives no good sense.

taught of the LORD] Lit. **disciples of Jehovah**, initiated in the true knowledge of God, and obedient to His will. Cf. Jer. xxxi. 34; John vi. 45. The expression is probably suggested by what the Servant of Jehovah says of himself in ch. l. 4; the idea being that the citizens of the new Jerusalem shall be the spiritual seed of the Servant.

14. *In righteousness shalt thou be established*] Lit. **shalt thou establish thyself.** Cf. Prov. xxiv. 3. "Righteousness" may describe the character of the citizens, but more probably it means that the position of the commonwealth is unassailable because based on *right*—on conformity to the divine order (see *v.* 17).

thou shalt be far from oppression] Lit. **be thou far** or (Piel) **count thyself far** from oppression, i.e. let it be far from thy thoughts. Here it is obvious from the context that "oppression" is not wrong perpetrated within the city, but external oppression which might be inflicted by its enemies.

for thou shalt not fear; and from terror, for it shall not
15 come near thee. Behold, they may [1]gather together,
but not by me: whosoever shall [1]gather together against
16 thee [2]shall fall because of thee. Behold, I have created
the smith that bloweth the fire of coals, and bringeth
forth a weapon for [3]his work; and I have created the
17 waster to destroy. No weapon that is formed against
thee shall prosper; and every tongue that shall rise
against thee in judgement thou shalt condemn. This

[1] Or, *stir up strife* [2] Or, *shall fall away to thee*
[3] Or, *its*

thou shalt not fear] i.e. hast no cause to fear.

15. The verse is extremely difficult. The rendering *gather together* can hardly be defended, and moreover it does not suit the construction ("against," in the second line, is really "with"). The verb is perhaps best explained as a by-form of a root meaning "to stir up" (strife) or pick a quarrel (Prov. xv. 18). The sense would be: **If (any) should stir up strife (it is) not of me**; **whosoever stirs up strife with thee shall fall**, etc. (See marg.) But this is only a makeshift rendering.

fall because of thee] Or perhaps "fall upon thee" to his own ruin (cf. ch. viii. 14 f.). Marg. suggests "fall away to thee," i.e. go over to thy side, which is the sense given by some of the ancient versions. The phrase has this meaning in Jer. xxi. 9, xxxvii. 14 ("fall away to the Chaldeans"), but it is little appropriate in this verse.

16, 17. No weapon formed against Zion shall prosper, because both the makers of weapons and those who use them are alike created by Jehovah, and all their activity is under His control.

16. *the smith that bloweth the fire of coals*] Cf. ch. xliv. 12.

a weapon for his work] Rather, **for its work**, or perhaps "according to its work," adapted to the particular work for which it is intended,—a scythe for reaping, a sword for slaughter, and so on. The smith will turn out anything, amongst other things deadly weapons, but all by the permission of Jehovah who has made *him*.

the waster to destroy] Not "to destroy the weapon that the smith has made"; the "waster" is the one for whose use the weapon is made; he also is the creature of Jehovah.

17. Israel therefore has no cause to fear any material weapon, and even the Satanic weapon of false accusations, which assail her righteous standing before God, she shall be able to foil.

every tongue...thou shalt condemn] i.e. shew to be in the wrong (cf. ch. l. 8 f.).

is the heritage of the servants of the LORD, and [1]their righteousness which is of me, saith the LORD.

[1] Or, *their righteousness is of me*

This is the heritage etc.] A concluding summary. "This," viz. all the blessings just enumerated, peace, righteousness, security, triumph over opposition.

of the servants of the LORD] The title "servants of Jehovah" (in the plural) has not hitherto been used in the prophecy (with the probable exception of ch. xliv. 26, where it denotes the prophets). There is little probability in the suggestion that the ideal Servant of ch. liii. is here conceived as replaced by the individuals in whom his spirit is reproduced, and who form the "seed" which was promised to him (liii. 10, 11).

and their righteousness which is of me] **and** (this is) **their righteousness from me.** The righteousness, or justification, bestowed on them by Jehovah (cf. Ps. xxiv. 5) is manifested in such blessedness as has just been spoken of.

CH. LV. A CALL TO INDIVIDUALS TO EMBRACE THE COMING SALVATION.

(i) *vv.* 1—5. A gracious invitation to the blessings of the New Covenant.

(1) Salvation freely offered to the thirsty. Addressing those who are engaged in the pursuit of earthly good, the prophet, in the name of Jehovah, promises them the complete satisfaction of their wants by accepting a share in the kingdom of God (*vv.* 1, 2).

(2) On the condition of obedience Jehovah will make an everlasting covenant with them, incorporating them in the Messianic community, in which the promises made to the house of David shall be realised (*vv.* 3—5).

(ii) *vv.* 6—13. This salvation is at hand.

(1) The summons (*vv.* 1 **ff.**) is urgent, for Jehovah is near; now is the day of grace when He may be sought and found, and when the wicked may obtain pardon through repentance (*vv.* 6, 7).

(2) Jehovah is in truth near, although His thoughts and purposes are too exalted to be apprehended by the narrow and earth-bound vision of selfish men (*vv.* 8, 9).

(3) Already the word has gone forth which is to renew the world and bring in the eternal redemption; it shall no more return empty than the rain and the snow return to heaven without having fertilised the earth (*vv.* 10, 11).

(4) The prophet here reverts to an image frequent in the earlier discourses. The great deliverance is on the eve of being accomplished; the exiles shall go out (from Babylon) with joy,

55 Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without

and the noble trees which spring up along their desert route shall remain as an everlasting memorial of Jehovah's power (*vv.* 12, 13).

1, 2. The invitation. The message of the Gospel—its freeness, its appeal to the individual, its answer to the cravings of the heart—is nowhere in the O.T. more clearly foreshadowed than in this truly evangelical passage (cf. John iv. 10 ff., vi. 35 ff., vii. 37 f.; Rev. xxi. 6, xxii. 17; also Prov. ix. 1 ff.; Ecclus. xv. 3). The promises are of course not to be materialised, as if water, bread, wine, milk were meant literally, or merely as symbols of comfortable earthly existence in Palestine. At the same time when we seek to recover the original historical sense of the words, there is a possibility of spiritualising overmuch. The images used do, indeed, typify the blessings of salvation; but salvation itself in the O.T. is never without a national and therefore earthly element. Those here addressed are exiles (see *v.* 12), many of whom had doubtless carried out only too thoroughly the injunction of Jeremiah to "build houses and dwell in them; to plant gardens and eat the fruit of them; to take wives, etc." in Babylon (Jer. xxix. 6). They were in danger of losing their nationality, and with it their religion and their own souls through devotion to selfish and material aims. This is the fate against which the prophet warns them in *v.* 2; and the salvation he offers is a personal interest in the new covenant, or membership in the kingdom of God. To this they are freely invited, with the assurance that there they shall find the satisfaction and blessedness that a life of worldliness can never yield.

1. *every one that thirsteth*] in a figurative sense, primarily of the weariness and discontent of exile (cf. xli. 17, xliv. 3), but also of conscious need in general.

come ye to the waters] The image is probably connected with xli. 18, the miraculous fountain opened by Jehovah for the relief of His people ("wells of salvation," ch. xii. 3). A reference to the cry of the water-sellers in the streets of an Oriental city is less natural.

and he that hath no money] In the East access to a well has often to be paid for. According to the Heb. accents this clause should be joined to the preceding,—"even he that hath no money"—in apposition with "thirsty." The word for *buy* is connected with a noun meaning "grain" and is only used of buying corn. It should probably be so understood in both cases here, although in the second its government extends over two similar objects. The last clause must then be rendered, **buy corn without money, and without price wine and milk.**

price. Wherefore do ye [1]spend money for that which is 2
not bread? and your [2]labour for that which satisfieth
not? hearken diligently unto me, and eat ye that which
is good, and let your soul delight itself in fatness. Incline 3
your ear, and come unto me; hear, and your soul shall
live: and I will make an everlasting covenant with you,

[1] Heb. *weigh.* [2] Or, *earnings*

There is an obvious redundancy in the expression which seems to be unmetrical. Perhaps the words *yea, come, buy* should be omitted.

2. Whilst the religious life is a receiving without spending, the worldly life is a continual spending without lasting profit or satisfaction.

spend money] Lit. "weigh silver." *your labour*] your **earnings** (as ch. xlv. 14).

hearken diligently etc.] Or, **if ye but hearken to me ye shall eat good, and your soul shall,** etc. (See Davidson's *Syntax*, § 86 *c*; and § 132 *b*)

delight itself (ch. lviii. 14, lxvi. 11) *in fatness*] the choicest and most nourishing food (cf. ch. xxv. 6).

3—5. The offer of *vv.* 1, 2 is summed up in the promise of an everlasting covenant. See ch. xlii. 6, xlix. 8; and cf. lxi. 8; Jer. xxxii. 40, xxxi. 31—33.

3. *Incline your ear etc.*] The condition imposed is simply the consent and submission of the heart to the divine will.

an everlasting covenant...the sure mercies of David] i.e. the mercies (lovingkindnesses) irrevocably promised to David and his house. Comp. the "Last Words of David," 2 Sam. xxiii. 5 ("an everlasting covenant ordered in all things and secured"), Ps. xviii. 50 ("shewing lovingkindness...to David and to his seed for ever"), lxxxix. 28 ("for ever will I keep my lovingkindness to him, and my covenant is sure to him"), and *v.* 49; and the great promise to which all these passages point, 2 Sam. vii. 8—16. The comparison of the everlasting covenant to these Davidic "mercies" cannot mean simply that the one is as sure as the other. It is identity rather than comparison that is implied, the idea being that the contents of the covenant are the same as the mercies promised to David, and that it will be the fulfilment of the hopes that clustered round the Davidic dynasty. But an intricate question arises with respect to the sense in which this fulfilment is to be understood in the next two verses.

4, 5. (*a*) Most modern authorities hold that the person spoken of in *v.* 4 is the historical David, and that *vv.* 4 and 5 institute a parallel between the position he occupied in the heathen world of his time and that which Israel shall occupy in the future;

the thought expressed, therefore, is that the Messianic hope is transferred from the dynasty to the nation. The view is thus succinctly stated by Driver: "as David became ruler of subject nations (2 Sam. viii.), a knowledge of his religion, however imperfect, spread among them; thus he was a 'witness' to them. This position of David is idealised in Ps. xviii. 43 ('Thou makest me a *head of nations*; a people *whom I have not known shall serve me*!); and the position, as thus idealised, is here enlarged, and extended in a *spiritual* sense to Israel (*v.* 5)." (*Isaiah*², p. 156.) (*b*) Others think that the reference in *v.* 4 is to the future Messianic king (who is called David in Jer. xxx. 9; Ezek. xxxiv. 23 f.), so that the two verses represent under two aspects the future greatness of Israel. (*c*) An intermediate position is taken by some, viz. that *v.* 4 goes back to the promise made to David, but regards it as one destined to be fulfilled in the person of his son the Messiah. It is very difficult to decide between these conflicting explanations. Against (*b*) and (*c*) it is urged (1) that the tenses in *v.* 4 are perfects and are naturally understood of the historic past, since those of *v.* 5 are futures. (2) The idea of a personal Messiah appears nowhere else in the prophecy. (3) A further objection, which however savours of fastidiousness, is that the Messiah is never named David *absolutely*, even in Jer. xxx. and Ezek. xxxiv. On the other side it may be said, (1) that the distinction of tense is accounted for by the fact that *v.* 4 speaks of what is really past (viz. Jehovah's decree concerning the Messiah), whereas *v.* 5 refers to a consequence still to be manifested. (2) Although the idea of the Messiah is not found elsewhere in the book, there is nothing in the prophet's conceptions inconsistent with it; where he thinks of Israel as a restored nation he will naturally think of it as represented by a Davidic king. (3) Neither in the fundamental passage (2 Sam. vii.) nor in any of those which point back to it (2 Sam. xxiii.; Ps. xviii., lxxxix.) is anything said of David being a "witness" to the true religion; and it could hardly occur to anyone to think of him as in the *first* instance a witness and in the *second* a prince. The third view (*c*) seems on the whole the best; the original covenant guarantees an endless dominion to the family of David, and after the restoration this will assume a spiritual character and expand into universal empire in the reign of the Messiah. This interpretation, however, is complicated by the further question as to the relation of the Messiah to the Servant of the Lord. If the Servant be the ideal Israel there is of course no difficulty; the two conceptions stand side by side and are independent. But if he be an individual, he is almost necessarily to be identified with the ideal king, although features are thus introduced into the portrait of the Messiah of which very few traces are found in the subsequent literature, until the conception of Messiahship through suffering and death was realised in Christ.

even the sure mercies of David. Behold, I have given 4
him for a witness to the peoples, a [1]leader and commander
to the peoples. Behold, thou shalt call a nation that 5
thou knowest not, and a nation that knew not thee shall
run unto thee, because of the LORD thy God, and for
the Holy One of Israel; for he hath glorified thee.

Seek ye the LORD while he may be found, call ye upon 6
him while he is near: let the wicked forsake his way, 7
and the unrighteous man his thoughts: and let him
return unto the LORD, and he will have mercy upon
him; and to our God, for he will abundantly pardon.
For my thoughts are not your thoughts, neither are 8
your ways my ways, saith the LORD. For as the 9
heavens are higher than the earth, so are my ways
higher than your ways, and my thoughts than your

[1] Or, *prince*

4. *Behold, I have given him*] Better: **I have appointed him**; or, if we adopt the view (*a*) above, "I appointed him" (aorist).

for a witness] of Jehovah's power and faithfulness (cf. xliii. 10, xliv. 8).

a leader] The word *nāgîd* (ruler or prince) is used in 2 Sam. vii. 8 of David's kingship over Israel.

5. *thou* (Israel) *shalt call a nation etc.*] i.e. many a nation (see on ch. xxv. 3) hitherto unknown to thee.

because of the LORD etc.] Cf. ch. xlix. 7

glorified thee] Cf. xliv. 23, xlix. 3.

6, 7. The call to repentance, because of the nearness of the kingdom of God.

6. *while he may be found...while he is near*] in the "acceptable time" the "day of salvation" (ch. xlix. 8). Comp. further Jer. xxix. 12—14.

7. *the unrighteous man*] Lit. "the man of evil" or falsehood.

8, 9. Jehovah's thoughts transcend those of man as much as the heaven is higher than the earth. The point of the contrast is not the moral quality of the divine thoughts as opposed to those of the "wicked"; the thoughts and ways of Jehovah are His purposes of redemption, which are too vast and sublime to be measured by the narrow conceptions of despairing minds (xl. 27 f.). Comp. Jer. xxix. 11 ("I know the thoughts that I entertain towards you, thoughts of peace and not of evil, to give you a future and a hope"); Mic. iv. 12. The verses, therefore, furnish a motive not merely for repentance but also for eager and expectant hope.

10 thoughts. For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, and giveth
11 seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent
12 it. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field
13 shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the LORD for a name, for an everlasting sign that shall not be cut off.

10, 11. This purpose of salvation is embodied in the word which goes forth from Jehovah's mouth. The "word" is conceived as endowed with a self-fulfilling energy (see on ch. ix. 8); and its silent but irresistible efficacy is set forth by a beautiful comparison from nature. The same idea was expressed in ch. xl. 8.

10. *as the rain cometh down etc.*] The image is suggested by "the heavens" in *v.* 9.

but watereth] Rather: **without having watered**, etc.

seed to the sower and bread to the eater] Cf. 2 Cor. ix. 10.

11. *that goeth forth*] Rather: **that has gone forth** (point as perf.).

return...void] **empty**, having achieved nothing, as 2 Sam. i. 22.

but it shall accomplish] **without having accomplished**, as in *v.* 10.

12, 13. The joyful exodus from Babylon; this is the "thing whereto Jehovah has sent" His word.

12 *and be led forth*] by Jehovah in person, ch. xl. 10, lii. 12. Cf. Mic. ii. 13.

shall clap their hands] Ps. xcviii. 8; Ezek. xxv. 6.

13. The word for *thorn* occurs again only in ch. vii. 19. That for *brier* (*ṣirpād*) is unknown. LXX. renders κόνυζα (fleabane). All that can be said is that some desert plant is meant. On *fir tree* (**cypress**) and *myrtle tree*, see on ch. xli. 19.

for a name...sign] i.e. a memorial to His praise. The meaning appears to be that the marvellous vegetation so often alluded to as springing up in the desert as the procession of the redeemed passes through, shall remain throughout the future ages as a monument to Jehovah. It shews at least (Dillmann, etc.) that the conception is not to be regarded as a mere poetical figure.

CHAPTERS LVI.—LXVI.

At this point we pass suddenly from the glowing hopes and aspirations of the Restoration-period, and enter upon a series of prophecies which seem to reflect an entirely different situation, and are now generally held to have been written in Palestine about the middle of the fifth century B.C (see the Introduction, pp. xiv, xxix f., xli ff.). The name "Trito-Isaiah" is a convenient expression first used by Duhm, for this theory of the origin of chh. lvi.—lxvi., although it must always be doubtful if Duhm is right in assigning this whole section of the book to a single author. The main question is whether it can be regarded as the work of the Second Isaiah; and while a negative answer to that question may be controvertible in respect of certain passages, we adhere to the opinion that these eleven chapters belong to an age considerably later than the first Return from Exile. The contrast to the Second Isaiah is nowhere more marked than in the first oracle of the new series, viz.:

CH. LVI. 1—8. REMOVAL OF THE RELIGIOUS DISABILITIES OF EUNUCHS AND PROSELYTES.

(1) The passage opens with a general exhortation to righteous conduct and a correct religious attitude, to be manifested by a strict regard for the sanctity of the Sabbath (*vv.* 1, 2). (2) The main subject of the oracle is then introduced, viz. the fears entertained by foreigners and eunuchs that they would be excluded from participation in the blessings of the covenant (*v.* 3). (3) To the latter class is promised the signal honour of a monument in the Temple and a name "better than sons and daughters," i.e. more than compensating for the loss of that perpetuation through posterity of which a cruel fate had deprived them (*vv.* 4, 5). (4) In like manner the "sons of the stranger" are reassured by the confirmation of their right to a full share in the worship of the new Temple (*vv.* 6, 7 *a*). (5) The principle on which this privilege rests is stated in all its breadth and spirituality, viz. the destiny of the religion of Israel to supersede distinctions of race and to unite men of all nations in the common worship of the true God (*vv.* 7 *b*, 8).

The short oracle (as has just been said) presents features which point to a period subsequent to the return of the first exiles from Babylon. The religious status of the two classes referred to would hardly become a practical question until the new community was formed. The adhesion of proselytes is spoken of by the Second Isaiah as a natural consequence of Israel's exaltation (xliv. 5); and nothing that happened at the time of the release of the Jews is likely to have given rise to such misgivings as are expressed in *v.* 3. Further, the most obvious inference from *vv.* 7 *b*, 8 is that the Temple is already in existence, and that

56 Thus saith the LORD, Keep ye judgement, and do
righteousness: for my salvation is near to come, and
2 my righteousness to be revealed. Blessed is the man
that doeth this, and the son of man that holdeth fast by
it; that keepeth the sabbath from profaning it, and
3 keepeth his hand from doing any evil. Neither let the
stranger, that hath joined himself to the LORD, speak,
saying, The LORD will surely separate me from his

part of Israel has already been gathered. These indications, taken in conjunction with many references in chh. lvii. ff., render it probable that we are here face to face with problems raised by the situation of the new Jewish community in Palestine.

1, 2. The exhortation to righteousness is based on the nearness of Jehovah's salvation (cf. xlvi. 13, lv. 6). *righteousness* occurs twice in *v.* 1 but in different senses. In the first case righteousness means conformity to the law of God (cf. lviii. 2), in the second it is, as often, equivalent to salvation. The thought that salvation is near is as characteristic of the later chapters of this book as of chh. xl.—lv. (see lvii. 14, lviii. 8 ff., lix. 15 ff., lx. 1 ff., lxii. 6, etc.), but it is equally prominent in the post-exilic prophecies of Haggai, Zechariah, and Malachi. The establishment of the Jews in their own land had not realised the glorious predictions connected with it in xl.—lv.; yet the conviction remained immoveable that the final act of redemption was at hand, and was retarded only by the sin of the people.

2. The blessing attached to *v.* 1 extends to mankind in general (note the expressions *man* and *son of man*), i.e. to all who comply with the conditions of membership in the Jewish community.

this and *it* seem to refer to what follows.

that keepeth the sabbath from profaning it] (i.e. "so as not to profane it," so *v.* 6). The same emphasis on Sabbath observance appears in ch. lviii. 13, and so in Ezek. xx. 12 ff., xxii. 8, 26 (cf. Jer. xvii. 19 ff.). Although one of the most ancient of Israel's religious institutions (Ex. xx. 8; Deut. v. 15; Am. viii. 5) the Sabbath acquired peculiar significance during the Exile, when the ordinances of public worship were suspended and the Sabbath and circumcision became the chief external badges of fidelity to the covenant of which they were the signs (Ex. xxxi. 13, 14; Ezek. xx. 12).

from doing any evil] Such offences as are specified in lviii. 4 ff., lix. 3 f.

3. *the stranger*] Lit. "the son of foreignness": the individual foreigner, not one whose father was a foreigner.

The LORD will surely separate] The case supposed is that of a foreigner who has *joined himself* (point as ptcp. masc.) *to the*

people: neither let the eunuch say, Behold, I am a dry tree. For thus saith the LORD of the eunuchs that keep 4
my sabbaths, and choose the things that please me, and hold fast by my covenant: Unto them will I give in 5
mine house and within my walls a [1]memorial and a name

[1] Or, *place* Heb. *hand.*

LORD, i.e. has become a proselyte by accepting the symbols of Jewish nationality (circumcision, etc.), but now has reason to fear that his qualifications will be disallowed. This anxiety is hardly to be explained by the law of Deut. xxiii. 3—8; for the regulations there laid down apply only to Moabites, Ammonites, Egyptians and Edomites; and the general tendency of the legislation is in favour of the religious rights of proselytes. (See the exhaustive monograph of Bertholet, *Die Stellung der Israeliten und der Juden zu den Fremden*, 1896.) It is more likely that the immediate cause of apprehension was some manifestation of an exclusive and intolerant spirit amongst the leaders of the new Jerusalem. Against this spirit the prophet's words enter a strong protest (see *vv.* 6, 7).

the eunuch] Such persons are excluded from the congregation by Deut. xxiii. 1. On that passage Prof. W. R. Smith remarks that "Presumably the original sense of this rule was directed not against the unfortunate victims of Oriental tyranny and the harem system, but against the religious mutilation of the Galli," etc. (Driver's *Deuteronomy*, p. 259). If this be so, the present passage need not be regarded as superseding the Deuteronomic law; it may be only a protest against its extension to cases which it did not contemplate; for it is certain that those here referred to *were* "the unfortunate victims of Oriental tyranny."

I am a dry tree] He could not become the head of a family in Israel, and therefore felt that he had no real and permanent share in the hopes of the nation.

4, 5. In spite of his disability the God-fearing eunuch shall be recognised as a worthy member of the congregation of Jehovah, and his name shall be had in everlasting honour in the new Israel.

4. *that keep my sabbaths*] For the expression, cf. Lev. xix. 3, 30, xxvi. 2, etc.

hold fast by my covenant] in conscientious obedience.

5. *a memorial*] **a monument**; lit. "a hand." There seems no reason to doubt that the promise is to be understood literally. An illustration of what is meant is found in 2 Sam. xviii. 18 where we read that Absalom, in the prospect of dying childless, erected the pillar to his own memory which was known as "Absalom's *hand*" (cf. also 1 Sam. xv. 12, R.V. marg.). The case of those here spoken of is precisely similar. They have "no son to keep their name in remembrance," but their memory

[1]better than of sons and of daughters; I will give [2]them
6 an everlasting name, that shall not be cut off. Also
the strangers, that join themselves to the LORD, to
minister unto him, and to love the name of the LORD,
to be his servants, every one that keepeth the sabbath
from profaning it, and holdeth fast by my covenant;
7 even them will I bring to my holy mountain, and make
them joyful in my house of prayer; their burnt offerings
and their sacrifices shall be accepted upon mine altar:
for mine house shall be called an house of prayer for all
8 peoples. The Lord GOD which gathereth the outcasts

[1] Or, *better than sons and daughters* [2] Heb. *him.*

shall be perpetuated by a monument erected within the Temple walls; and such a memorial, testifying to the esteem of the whole community, is **better** (and more enduring) **than sons and daughters** (marg.).

6, 7. The answer to the misgivings of proselytes (*v.* 3).

6. *to minister unto him*] The verb is used of honourable personal service (Gen. xxxix. 4, xl. 4), and especially of the priestly service of God at the sanctuary. It is found again in ch. lx. 7, 10, lxi. 6.

to love the name of the LORD] Cf. Deut. vi. 5, xi. 1, etc.

to be his servants] i.e. worshippers (a different word from that used above).

7. Foreigners who fulfil these conditions have full access to the sanctuary.

make them joyful] "cause them to rejoice." The phrase is formed from a common Deuteronomic expression for taking part in the Temple ritual: to "rejoice before Jehovah" (Deut. xii. 7, 12, 18, etc.).

my house of prayer] The Temple is the place where prayer is answered; see 1 Kings viii. *passim*, esp. *vv.* 29 f., and 41—43.

The *sacrifices* of proselytes are referred to in the Law: Num. xv. 14 ff.; Lev. xxii. 18 ff., xvii. 8 ff.

for mine house...peoples] Cited by our Lord, Matt. xxi. 13; Mark xi. 17; Luke xix. 46. The emphasis lies on the last words; that the Temple is a house of prayer has been already said, what is now added is that it shall be so to men of all nationalities.

8. *The Lord GOD...saith*] **Saith the Lord Jehovah**, etc. The formula usually *follows* the sentence to which it refers; here it introduces it, as ch. i. 24; Zech. xii. 1; Ps. cx. 1.

which gathereth the **dispersed** *of Israel*] Cf. ch. xi. 12; Ps. cxlvii. 2.

of Israel saith, Yet will I gather *others* to him, [1]beside his own that are gathered.

[1] Heb. *to his gathered ones.*

Yet will I gather others etc.] Lit. "I will yet further gather to him, to his gathered ones." "His gathered ones" is the antithesis to the "dispersed" above. The language certainly suggests that a partial gathering has taken place: the promise is that yet more shall be gathered, and, amongst these, men from "all peoples."

CH. LVI. 9—LVII. 21. SCATHING DENUNCIATIONS OF VENAL RULERS AND AN OPENLY HEATHEN POPULATION; FOLLOWED BY A MESSAGE OF CONSOLATION TO TRUE ISRAELITES.

This impassioned discourse is composed of three parts:

i. ch. lvi. 9—lvii. 2. The defenceless condition of the community, due to the unfaithfulness of its spiritual leaders.

(1) All the wild beasts of the field and the forest are invited to come and devour the unprotected flock (*v.* 9). (2) For its rulers neglect their duty; they are inefficient as dumb dogs, they are slothful, greedy and sensual (*vv.* 10—12). (3) In consequence of their infidelity the righteous perish, none regarding their fate (lvii. 1, 2).

ii. lvii. 3—13. A bitter tirade against an insolent and aggressive paganising party, animated by a contemptuous hostility towards the true religion.

(1) This party, which is characterised as a bastard race, the illegitimate offspring of an adulterer and a harlot, is summoned to the bar to hear the divine sentence on their flagrant idolatry (*vv.* 3, 4). (2) The indictment follows, in the form of a recital of the varied heathen rites to which they were addicted (*vv.* 5—9), and in which with infatuated perversity they still persist in spite of all the teachings of experience (*vv.* 10, 11). (3) Judgement is then pronounced; Jehovah will unmask the hypocrisy of their pretended righteousness, and leave them to the protection of the false deities whom they have so diligently served, but who shall be unable to save them (*vv.* 12, 13).

iii. *vv.* 14—21. The prophet now turns with a message of comfort to the depressed and contrite people of God. The obstacles in the way of their salvation shall be removed (*v.* 14); Jehovah, whose condescension brings Him near to the lowly in heart, will at length avert His anger, and bring healing and peace (*vv.* 15—19); only the wicked who persist in their impenitence are excluded from the promised blessing (*vv.* 20, 21).

lvi. 9—lvii. 2. Denunciation of the worthless rulers of the Jewish community.—The difficulty of supposing that this passage refers to the state of things in the Exile is obvious. Israel is

9 All ye beasts of the field, [1]come to devour, *yea*, all
10 ye beasts in the forest. His watchmen are blind, they
are all without knowledge; they are all dumb dogs, they

[1] Or, *come ye to devour all the beasts in the forest*

compared to a flock in charge of its own shepherds; and these shepherds are responsible both for the internal disorders from which it suffers, and the outward dangers which threaten it. An invitation to the wild beasts (the heathen nations) to come and devour a people already "robbed and spoiled" (xlii. 22) by foreign conquest, is almost inconceivable. It is of course possible, as some scholars have held, that the verses are extracted from a pre-exilic prophecy; but the description is at least as applicable to the conditions which existed after the return from Babylon. The books of Malachi and Nehemiah reveal incidentally a state of affairs which would go far to account for the dark picture here presented of the ruling classes in the restored community.

9. The apostrophe to the *beasts of the field* may have been suggested by the actual ravages of wild animals in the depopulated country during and after the Exile (2 Kings xvii. 25); it leads up to the following comparison of the people to an ill-guarded and therefore defenceless flock. That a new chastisement at the hands of the heathen is contemplated need not be assumed; the image stands for divine punishment in general. A close parallel even in expression is found in Jer. xii. 9; cf. Ezek. xxxiv. 5, 8. The verse is correctly rendered in R.V.: the Heb. accentuation wrongly unites "devour" with what follows, making one class of wild beasts devour the other!

10—12. The delinquencies of the rulers. The *watchmen* are the spiritual leaders of the community, who in the earlier post-exilic period were the priests and the prophets (see Neh. vi. 10—14). Elsewhere the word is used metaphorically only of the prophets (Jer. vi. 17; Ezek. iii. 17, xxxiii. 2 ff.) and to them the description here chiefly applies, although there may be no reason for excluding the priests, with whom the higher authority lay, and who shared in the vices here specified. These guides are *blind*, not discerning the evils of the time, and *dumb*, afraid to speak out against them.

10. *they are all without know'ledge*] Lit. "they all of them know not." Several codices of the LXX. supply an infinitive (φρονῆσαι), by which the sense and parallelism are improved (cf. the similar phrase in *v.* 11, "they know not how to observe": E.V. "cannot understand").

dumb dogs, they cannot bark] in contrast to the true prophet, who "cries aloud and spares not," shewing the people their transgressions (see ch. lviii. 1; cf. Ezek. xxxiii. 1 ff.), and specially

cannot bark; dreaming, lying down, loving to slumber.
Yea, the dogs are greedy, they can never have enough; 11
and these are shepherds that cannot understand: they
have all turned to their own way, each one to his gain,
[1]from every quarter. Come ye, *say they*, I will fetch 12
wine, and we will fill ourselves with strong drink; and
to-morrow shall be as this day, *a day* great beyond
measure.

[1] Or, *one and all*

gives warning of the approach of an enemy; Ezek. xxxiii. 6. Sheep-dogs are mentioned in Job xxx. 1.

dreaming] Better: **raving**. The word, which occurs only here, means in Arabic to talk deliriously in sickness. Cheyne has suggested that it contains a play on the word for "seers," from which it differs in a single letter (*hōzîm* and *ḥōzîm*).

loving to slumber] The laziness of the dog was proverbial amongst the Arabs: "he delays like a sleepy hound" (Gesenius).

11. The first line reads, **And the dogs are greedy** (lit. "strong of soul," i.e. appetite), **they know not how to be satisfied**. The charge of cupidity and of selling oracles for gain is one frequently brought against the false prophets (Mic. iii. 5, 11; Jer. vi. 13; Ezek. xiii. 19, xxii. 25); a contemporary instance may be the incident of Shemaiah (Neh. vi. 10 ff.). That the priesthood was infected with the same vice of covetousness is shewn by Mal. i. 12; on the upper classes generally see Neh. v. 7 ff.

and these are shepherds etc.] It is not easy to obtain a satisfactory sense Cheyne renders "and these, pastors as they are," taking "pastors" in the figurative sense of rulers. Dillmann with a slight change of the text reads "and even these, the shepherds," supposing that a class of persons different from the "watchmen" (prophets) are now spoken of, viz. the nobles and elders. The simplest view is that the clause is circumstantial: "though they (the persons designated by the previous metaphor) are shepherds."

they have all turned to their own way] All pursue their selfish interests (cf. liii. 6).

from every quarter] Render: **without exception**, as Ezek. xxv. 9; Gen. xix. 4. The word, however, is not in LXX., and disturbs the metre.

12. As an illustration of their highest idea of enjoyment, one of these watchmen is introduced inviting his fellows to a prolonged carousal. Cf. ch. v. 11 f., 22, xxviii. 1, 7 f.; Mic. ii. 11. This verse is not found in the LXX.

we will fill ourselves etc.] A coarse bacchanalian expression: "we will swill strong drink."

great beyond measure] A separate exclamation.

57 The righteous perisheth, and no man layeth it to heart;
and [1]merciful men are taken away, none considering
that the righteous is taken away [2]from the evil *to come.*
2 He entereth into peace; they rest in their beds, each
one that walketh [3]in his uprightness.

[1] Or, *godly* [2] Or, *through wickedness* [3] Or, *straight before him*

lvii. **1, 2.** The most alarming feature of the situation, though the least noticed, is the gradual removal of the righteous members of the community. (Comp. Ps. xii. 1.) The older generation, who had retained something of the religious traditions of the Return and the rebuilding of the Temple (in 521), were passing away one by one, unlamented by a degenerate and apostate age.

1. *merciful men*] **men of piety** (cf. ch. lv. 7, xxviii. 14).

none considering that the righteous is taken away from the evil to come] The idea conveyed by this rendering is that the natural death of many good men was a divine intimation, little heeded by the community, that some great calamity was impending. The translation is perfectly admissible, and the thought is in accordance with the religious sentiment of the O.T. (cf. 2 Ki. xxii. 20); but we are not entitled to read so much into the prophet's language here. There is nothing to indicate that "the evil" is future, nor is it likely that the prophet has in view a future of terror for the righteous. The clause may be equally well rendered **For the righteous is swept away before the evil**; and this is perhaps all that is meant, although the idea that death is a release to the righteous seems to be implied in what follows. The "evil" is the prevailing wickedness and oppression caused by the misgovernment described in lvi. 10—12. The words "none considering" are parallel to "no man layeth it to heart," and a new distich is commenced with the word "For," thus—

For the righteous is swept away before the evil; he enters into peace:
They rest in their beds, each one that walked in uprightness.

The "peace" and "rest" spoken of are those of the grave (Job iii. 13 ff.), the "bed" is the bier or coffin; cf. 2 Chron. xvi. 14; Ezek. xxxii. 25. The same word is used of the sarcophagus in the Phœnician inscription of Eshmunazar ("the lid of this bed").

The same feeling ("After life's fitful fever he sleeps well") is expressed with great pathos in an eloquent passage of the book of Job (iii. 13 ff.). It is a sentiment that has appealed to the human mind in all ages; but to the O.T. believers it brought no relief from the shuddering recoil from death expressed in other passages, nowhere more forcibly than in the words of Job himself.

2. *each one that walketh etc.*] i.e. every one who led a simple, straightforward, upright life; cf. Prov. iv. 25—27. The clause is an extension of the subject of the sentence.

But draw near hither, ye sons of the sorceress, the 3
seed of the adulterer and the whore. Against whom do 4

3—13. Invective against an idolatrous party.—With regard to the reference of this obscure and difficult passage the following points have to be noticed: (1) The scenery of *vv.* 5, 6 is unmistakeably Palestinian (wadis clefts of the rock, terebinths). (2) Several of the rites specified bear the complexion of Canaanitish heathenism, and could not have been performed in Babylonia. (3) The opening words ("But ye") seem to imply that the people addressed are distinct from those whose leaders are denounced in lvi. 10—12. (4) Those spoken of are animated by contempt and hatred of the cause and people of Jehovah (*v.* 4), while at the same time they advance pretensions to "righteousness" or correctness of religious standing (*v.* 12). (5) They have persisted in their abominations down to the time of the prophecy (*vv.* 10—13).

The concentrated bitterness of the writer's language goes beyond anything in the pre-exilic prophets, and is most intelligible on the supposition that those addressed are regarded as "aliens from the commonwealth of Israel." There is some plausibility in Duhm's view that the party addressed is the Samaritan community. This theory is at all events simpler than that advocated by the majority of earlier critics, who felt the force of the objections against exilic authorship, and accordingly supposed that the passage (or its original) was written at some time previous to the Captivity and borrowed by the great prophet of the Exile as a warning against idolatrous tendencies which still manifested themselves in Babylon. (See further Introduction, pp. xviii f., xxix f.) The passage, however, may rather refer to a paganised Judæan population, closely akin to the Samaritans of the North, and cultivating friendly relations with them. There was a serious danger that the struggling Jewish community founded by the returned exiles should be dragged down to the level of their semi-pagan neighbours.

3, 4. Indignant summons to the apostate community.

3. *But draw near hither*] Better: **But as for you, draw near hither,** etc., to hear your doom (cf. xli. 1, xlv. 20, xlviii. 16).

ye sons of **a** *sorceress*] The most galling insult to an Oriental is to revile his mother (see 1 Sam. xx. 30). By the use of the phrase here the persons addressed are described as nursed in witchcraft and superstition.

seed of **an** *adulterer and* **a** *whore*] Cf. Ezek. xvi. 3, 45 ("thy father an Amorite, thy mother a Hittite"). The words are not to be pressed as containing a specific allusion to the mixed origin of the Samaritans (2 Ki. xvii. 24 ff.); they simply describe the degenerate character of the idolatrous religion to which these apostate Israelites were addicted.

ye sport yourselves? against whom make ye a wide
mouth, and draw out the tongue? are ye not children
5 of transgression, a seed of falsehood, ye that inflame
yourselves [1]among the oaks, under every green tree;
that slay the children in the valleys, under the clefts of
6 the rocks? Among the smooth *stones* of the valley is

[1] Or, *with idols*

4. On the contemptuous attitude of the Samaritans towards the Jews, see Neh. iv. 1—4, and comp. ch. lxvi. 5.

sport yourselves] Lit. "take your delight" (ch. lv. 2, lviii 14, lxvi. 11; Ps. xxxvii. 4, 11, etc.); only here used of malevolent satisfaction.

make ye a wide mouth] Ps. xxxv. 21.

are ye not etc.] Are you not yourselves the proper objects of derision and abhorrence?

5—13. Description of the varied idolatries to which they were devoted, partly based, it would seem, on Jer. ii. 18 ff.

5. *ye that inflame yourselves among the oaks*] (or "terebinths," the same word in ch. i. 29, lxi. 3). The marg. and A.V. follow the chief ancient Versions in taking the last word to be the plural of that for "god"; but it is never used expressly of an idol or false god (not even in Ex. xv. 11 or Dan. xi. 36). The reference is, if not to actual primitive tree-worship (traces of which are still found in Palestine), at least to that modification of it in which the sacred tree became a place of sacrifice and the scene of the licentious rites indicated by the expression "inflame yourselves." Comp. Hos. iv. 13.

under every green (i.e. evergreen) *tree*] Cf. Deut. xii. 2; Jer. ii. 20, iii. 6; Ezek. vi. 13; 1 Ki. xiv. 23; 2 Ki. xvii. 10, etc.

that slay the children (Ezek. xvi. 21)] i.e. sacrifice them either to Jehovah or some false deity (Baal or Molech). On the subject of human sacrifice in Israel consult the notes in Davidson's *Ezekiel* (Camb. Bible for Schools), pp. 107 f., 143. Cf. Jer. vii. 31, xix. 5; Ezek. xx. 25, xxiii. 39; 2 Ki. iii. 27, xvi. 3, xxi. 6; Mic. vi. 7; Lev. xviii. 21; Deut. xii. 31, etc., and 2 Ki. xvii. 31.

in the valleys (or wadis, dry watercourses), *under the clefts of the rocks*] Probably weird and desolate places were chosen by preference for these revolting rites, although this is the only passage where such a thing is suggested.

6. As commonly explained, the verse refers to the worship of stone fetishes; but this is very doubtful. It is obvious, indeed, that by the **smooth (ones) of the wadi** some objects of worship are denoted, but is it necessary to suppose that they were smooth *stones*? The expression "smooth ones" (*ḥalḳê*) is chosen for the sake of a play of words between it and "portion" (*ḥēleḳ*). If we

thy portion; they, they are thy lot: even to them hast thou poured a drink offering, thou hast offered [1]an oblation. Shall I be appeased for these things? Upon a 7
high and lofty mountain hast thou set thy bed: thither also wentest thou up to offer sacrifice. And behind the 8
doors and the posts hast thou set up thy memorial: for

[1] Or, *a meal offering*

take it literally it is natural to think of stones worn smooth by the winter torrents (cf. 1 Sam. xvii. 40), although even then there is force in Duhm's observation that such featureless objects were least of all likely to be chosen as fetishes. (See Tylor, *Primitive Culture*[3], Vol. ii. p. 144 f.) But the word occurs in the metaphorical sense of "slippery," flattering, deceitful (Ezek. xii. 24; cf. Prov. vii. 5, 21, xxix. 5; Ps. v. 9, etc.); and such a term might be applied to false gods of any kind (cf. e.g. "lies" in Am. ii. 4). We may therefore render (following Duhm), "In the deceivers of the wadi is thy portion"; but the whole clause remains obscure.

thy portion] As Jehovah is the portion of His people (Deut. iv. 19; Jer. x. 16; Ps. xvi. 5, cxlii. 6) so these deceitful beings are the portion of those who do homage to them in the manner described in the second half of the verse.

thou hast offered an oblation] See on ch. i. 13.

Shall I be appeased for these things?] i.e. "leave them unpunished." Cf. Jer. v. 9

Note that from this verse onwards the female personification is employed, indicating that a definite community is addressed.

7. As in the valleys, so on the hill-tops, the people had sacrificed to strange gods. Cf. Hos. iv. 13; Jer. ii. 20; Ezek. vi. 13. Is it possible that the Samaritan worship on Gerizim is referred to?

hast thou set thy bed] The image is suggested by the frequent comparison of idolatry (in Israel) to adultery. Cf. Hos. iv. 12; Jer. ii. 20, iii. 2; Ezek. xvi. 25.

8. The first part of this very obscure verse seems to allude to some form of household idolatry. Many commentators explain the expression as a violation of the command in Deut. vi. 9, xi. 20. In these passages the Israelites are directed to write certain sentences of Scripture on the doorposts of their houses, and it is supposed that the practice here denounced is placing the texts at the *back* of the door so as to be out of sight! This is an utterly improbable interpretation. The thing called *memorial* must be some heathen emblem, whose exact nature cannot be determined; and from the fact that it stood at the entrance of the house, it may be presumed to have represented the patron deity of the family. Duhm thinks that a phallus-image is meant, comparing Ezek. xvi. 17.

thou hast discovered *thyself* to another than me, and art gone up; thou hast enlarged thy bed, and made thee a covenant with them; thou lovedst their bed where
9 thou sawest it. And thou wentest to the king with

for thou hast discovered...bed] The last word appears to be the object to each of the three verbs: **for away from me thou hast uncovered and ascended and enlarged thy bed**. The connexion ("for") may lie in the thought that they sought every possible opportunity of being unfaithful to Jehovah, their household cults being but one expression of their inveterate inclination to idolatry.

and made thee a covenant with them etc.] The sense is uncertain: either, "and thou hast made a contract with them, ' etc. (?); or, substituting a verb meaning "purchase" (ותכרי for ותכרת) (Deut. ii. 6; Hos. iii. 2), "and thou didst procure for thee (some) of those whose bed thou lovest." For the idea, cf. Ezek. xvi. 16 ff., 32 ff.

where thou sawest it] Lit. "thou hast viewed a hand." The rendering of E.V. cannot be maintained, but the real meaning of the expression is altogether obscure. That the word "hand" denotes the *membrum virile* "is the merest conjecture" (W. R. Smith).

9. Pilgrimages and deputations to the shrines of foreign deities form a fitting conclusion to the enumeration of their idolatries. Another view taken of the verse is that it refers to political embassies sent to court the favour of some great heathen power. This idea derives support from the resemblance of the passage to Ezek. xxiii. 16, 40, but it is out of keeping with the other allusions of the verse. Oil and ointment have nothing to do with politics; on the other hand unguents of various kinds played a great part in the cultus of the Semites. (See W. R. Smith, *Religion of the Semites*[2], pp. 232 f., 382 f.) And the last line of the verse is most naturally explained as an allusion to infernal deities.

And thou wentest to the king etc.] Rather: **And thou hast journeyed to Melek with oil**. "Melek" means king, and is here understood by many of the Great King of Assyria or Babylon (by Kennett of Antiochus Epiphanes). But for the reasons given above it is necessary to explain it as the name of a deity. It is, in fact, the word which has come to us in the Hebrew Bible under the form Molech, its proper vowels having been replaced in Jewish tradition by those of *bōsheth*, "shameful thing." (See W. R. Smith, *l.c.* p. 372.) It was a title applied by the Northern Semites to many gods, and even (among the Israelites) to Jehovah, as "king." Here it seems to be used as a proper name, and the verb "journey" shews that a foreign god is meant; possibly, as

ointment, and didst increase thy perfumes, and didst send thine ambassadors far off, and didst debase thyself even unto [1]hell. Thou wast wearied with the length of 10
thy way; yet saidst thou not, There is no hope: thou didst find [2]a quickening of thy strength; therefore thou wast not [3]faint. And of whom hast thou been afraid 11
and in fear, that thou liest, and hast not remembered

[1] Heb. *Sheol.* [2] Heb. *the life of thine hand.*
[3] Heb. *sick.*

Duhm thinks, Milkom, the chief god of the Ammonites. The word for "journey," however, is very uncertain; Cheyne amends so as to read: "And thou anointedst thyself for Melek."

thy perfumes] Or, **ointments**.

and didst send thine ambassadors far off] To distant shrines, whither they could not go in person, they sent messengers with offerings.

and didst debase thyself even unto hell] Rather: **and hast sent deep to Sheol** (lit. "hast deepened [sc. thy sending] to Sheol"), i.e. they sought the favour of the deities of the under-world, by consulting their oracles, etc.

10, 11. Although wearied by these idolatries they have persisted in them with an infatuation which has blinded them to their desperate situation, and rendered them indifferent to the fear of Jehovah.

10. *with the length of thy way*] i.e. "through thy much wandering," thy multifarious religious observances.

There is no hope] Lit. "*desperatum est*"; cf. Jer. ii. 25, xviii. 12 (with a somewhat different shade of meaning).

thou didst find a quickening of thy strength] A very obscure and variously explained phrase. R.V. gives perhaps the most feasible interpretation, but the peculiar expression is hardly accounted for, unless it be a current proverb.

thou wast not faint] Lit. **sick**, weak and faint. Comp. Jer. v. 3, "Thou hast smitten them and they did not become sick," i.e. did not feel weak.

11. Most critics detect in this verse a milder tone on the part of the divine speaker, as if He would find a partial excuse for the apostasies of the people in their undue fear of other gods, and distrust of Jehovah, who had so long time kept silence (cf. ch. li. 12 f., xlii. 14). If this impression be right, the theory that a race akin to the Samaritans are addressed at once falls to the ground. Another view is, however, more probable. The question *of whom hast thou been afraid and feared?* may imply a simple negative answer,—"thou hast been absolutely fearless."

that thou liest] Or, "for thou art treacherous."

me, nor laid it to thy heart? have not I held my peace
12 even of long time, and thou fearest me not? I will
declare thy righteousness; and as for thy works, they
13 shall not profit thee. When thou criest, let [1]them which
thou hast gathered deliver thee; but the wind shall take
them, a breath shall carry them all away: but he that
putteth his trust in me shall possess the land, and shall
14 inherit my holy mountain. And [2]he shall say, Cast ye

[1] Or, *thy rabble* of idols [2] Or, *it shall be said*

have not I held my peace etc.] Better: **Is it not so? I have been silent,** etc.: "It was because I held my peace that thou didst not fear me, but other gods." Cf. Ps. l. 21 ("These things thou didst and I kept silence").

even of long time] Cf. xlii. 14. The LXX. and Vulg. vocalised the word differently (מִיָּעַלָם for מִיֶּעֱלָם), so as to read "and covered (sc. my eyes)" (cf. Ps. x. 1; Isa. i. 15). This is evidently the true reading.

12, 13. But Jehovah will no longer be silent; He will proceed to judgement (cf. again Ps. l. 21).

12. *I will declare thy righteousness*] must be spoken ironically: "I will expose thy (pretended) righteousness." This might be said of the Samaritans, who claimed to be true worshippers of Jehovah just as ancient Israel had always done (Ezra iv. 2).

and as for thy works etc.] Render simply: **and thy works**, in apposition with "thy righteousness."

13. *When thou criest,...deliver thee*] Cf. Jer. ii. 28. The first three words should probably be joined to the previous verse (see below). The word for *them which thou hast gathered*, marg. **thy rabble** (of idols), does not occur elsewhere. LXX. (ἐν τῇ θλίψει σου) seems to have read בצרתך; and although the textual divergence is hard to explain, this reading undoubtedly yields better sense and parallelism (s. Whitehouse). The lines will run thus:

(12) *I* will declare thy righteousness—and thy works;
They shall not profit thee (13) when thou criest—[not]
deliver thee in thy affliction.

The second half of the verse forms a transition to the next section, which is a promise of salvation to the true Israel.

14—21. In striking contrast to the menacing tone of *vv.* 3 ff. is the impressive and elevated language in which the prophet now sets forth the gracious thoughts of Jehovah towards His erring but repentant people.

14. *And he shall say*] Or, **And it shall be said** (marg.). The speaker is Jehovah ("my people"), not one of the angelic beings of the Prologue. The expression means simply "the word shall go forth."

up, cast ye up, prepare the way, take up the stumbling-block out of the way of my people.

For thus saith the high and lofty One that inhabiteth 15
eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart

The image of the highway of salvation is taken from ch. xl. 3 (see also lxii. 10), but seems to be applied somewhat differently. There it meant an actual highway for the return of the exiles through the desert; here, as the context shews, it is only a figure for the removal of spiritual obstacles to the redemption of Israel (*v.* 17). Such a modification of the conception, although of course no proof of post-exilic authorship, is certainly very intelligible on that hypothesis. After the return of the first band of exiles it became apparent that the inauguration of the Messianic age was not to take the form of a triumphal march of Jehovah and His people across the desert to Canaan. The prophet's bold image of the miraculous highway necessarily lost its primary physical significance, and could be retained only as an emblem of the preparation for that larger deliverance to which the hopes of the post-exilic community were eagerly directed. It is applied, in short, in precisely the same way as at a later time to the preparatory mission of the Baptist (Mark i. 3; John i. 23).

15. *high and* **lifted up**] An Isaianic phrase, ch. ii. 12 ff., vi. 1 (cf. lii. 13).

that inhabiteth eternity] Rather: "that sitteth (enthroned) for ever."

I dwell in the high and holy place] The strict rendering is "on high and Holy (as a holy One) I dwell." Cf. lxvi. 1.

of a contrite and humble spirit] **crushed and of a lowly spirit.** The expressions do not necessarily imply what we mean by contrition—the crushing effect of remorse for sin—but only the subdued, self-distrusting spirit which is produced by affliction. Comp. ch. lxvi. 2; Ps. li. 17.

The word "holy" (here used as a proper name, see on ch. xl. 25) and the expressions "high and lofty" seem to shew the influence of Isaiah's vision (ch. vi.). The thought of the verse is very striking. It is the paradox of religion that Jehovah's holiness, which places Him at an infinite distance from human pride and greatness, brings Him near to the humble in spirit (comp. Ps. cxiii. 5, 6, cxxxviii. 6). No contrast is indicated: Jehovah dwells on high *and* (not *but yet*) with the lowly. It would be a mistake, however, to infer that holiness means or even includes gracious condescension. The two attributes are not mutually exclusive, but still less are they identical. The holiness of God is expressed by saying that He dwells on high; His dwelling with the contrite

16 of the contrite ones. For I will not contend for ever,
neither will I be always wroth: for the spirit should [1]fail
17 before me, and the souls which I have made. For the
iniquity of his covetousness was I wroth and smote him,
I hid *my face* and was wroth: and he went on [2]frowardly

[1] Or, *faint away* [2] Heb. *turning away*.

is another fact which manifests a different aspect of His character. Through the discipline of the Exile Israel had come to know God in both characters—as infinitely exalted and infinitely condescending; it had learned that peace with God, the high and lofty One, is reached through humility, which is the recognition of His holiness and majesty.

16. Hardly less remarkable is the motive here assigned for the divine clemency,—Jehovah's compassion for the frailty of His creatures (Ps. ciii. 9, 13 f., lxxviii. 39). The argument somewhat resembles that of ch. xlv. 18 ff.: it cannot be Jehovah's purpose to undo His own creation. The continuance of His anger would annihilate the souls which He Himself has made; therefore when chastisement has produced the contrite and humble spirit, He relents and shews mercy.

The word for *souls* is that which in Gen. ii. 7 means "breath (of life)," the principle of life in virtue of which man becomes "a living person" (cf. ch. xlii. 5). The parallel *spirit* has the same sense; it is the divine power by which human life is sustained.

17. *For the iniquity of his covetousness*] The mention of "covetousness" as the typical sin of the community here addressed affords some support to the theory that the post-exilic Jews are referred to. See Hag. i. 2, 9; Mal. i. 8, 13, 14, iii. 8; Neh. v. These passages shew that a sordid, avaricious spirit was characteristic of the returned exiles, although on the other hand Jer. vi. 13 shews that it was prevalent before the Captivity (cf. Ezek. xxxiii. 31). The same feature is touched on in ch. lvi. 11 and in ch. lviii. The significant thing is that it is specified as the besetting sin of the time, and this again appears to indicate that the people spoken of are distinct from those who were guilty of the more heinous offences enumerated in *vv.* 5—9.

covetousness is strictly "gain" (Gen. xxxvii. 26); then **unjust gain**.

I hid my face *and was wroth*] **hiding myself in my wrath** (lit. "hiding and being wroth"; see Davidson's *Syntax*, § 87, R. 1). The impfs. should be pointed with *Vav consec.*

and he went on frowardly] (cf. Jer. iii. 14, 22, xxxi. 22, xlix. 4), lit. "turning away" (marg.). The meaning can hardly be that the effect of punishment was to harden the people in sin, and that *therefore* Jehovah desists from it. The clause does not give

in the way of his heart. I have seen his ways, and will 18
heal him: I will lead him also, and [1]restore comforts
unto him and to his mourners. I create the fruit of the 19
lips: Peace, peace, to him that is far off and to him that
is near, saith the LORD; and I will heal him. But the 20
wicked are like the troubled sea; for it cannot rest, and
its waters cast up mire and dirt. There is no peace, 21
saith my God, to the wicked.

[1] Heb. *recompense.*

the consequence of the chastisement, but continues the description of the sinful life of the people which had drawn forth the divine anger.

18. *I have seen his ways*] Either "his sinful ways" or "the amendment of his ways." The first view is more probable, in which case the words would be better joined to the preceding verse followed by "saith Jehovah" from *v.* 19 (Duhm). See on *v.* 19.

and will heal him] Or, "And I will heal him,"—beginning a new sentence. Cf. Hos. vi. 1, xiv. 4; Jer. iii. 22.

For *comforts* read **comfort**.

and to his mourners] (ch. lxi. 2, lxvi. 10).

19. *I create the* (or **Creating**) *fruit of the lips*] "Fruit of the lips" means praise and thanksgiving, as Hos. xiv. 2 (Heb. xiii. 15). Jehovah will create this, cause it to spring forth spontaneously, from those who at present are dumb with sorrow.

Peace, peace **to the far off,** *etc.*] The words are still under the government of the verb "create." The contrast of the "far off" and the "near" is probably that between the Jews still in exile, and those who have returned and are "near" to Jerusalem (cf. ch. lvi. 8).

saith the LORD; and I will heal him] These words are obviously out of place here. According to Duhm they are a marginal variant to the similar clause in *v.* 18, where "saith Jehovah" had been accidentally omitted.

20, 21. Their peace is contrasted with the eternal unrest of the wicked. For the image cf. Jude 13.

20. *for it cannot rest*] as Jer. xlix. 23.

21. *There is no peace etc.*] See on ch. xlviii. 22.

CH. LVIII. AN ORACLE ON FASTING AND THE OBSERVANCE OF THE SABBATH.

(1) The prophet announces his commission to expose the sin of his people, especially the formal and perfunctory character of their religious service (*vv.* 1, 2). (2) He then takes up the

58 Cry [1]aloud, spare not, lift up thy voice like a trumpet, and declare unto my people their transgression, and to

[1] Heb. *with the throat.*

question of fasting, which is the immediate occasion of the discourse; in answer to the complaint that their fasts are disregarded by Jehovah (*v.* 3 *a*), he asks his hearers if they suppose that the kind of fasting practised by them can possibly be acceptable to God (*vv.* 3 *b*—5). (3) In contrast to such unspiritual and hypocritical fasting as theirs, he indicates the nature of the fast required by Jehovah, which consists in justice to the oppressed and kindness to the destitute (*vv.* 6, 7). (4) When they understand what true religion is and comply with its requirements, their salvation shall no longer tarry, their prayers shall be answered, their darkness turned to light, and the waste places of the land restored (*vv.* 8—12). (5) A similar promise is attached to the hallowing of the Sabbath-day (*vv.* 13, 14).

Although only one statutory fast is known to the Law—that of the great Day of Atonement (Lev. xvi. 29)—the practice was readily and spontaneously resorted to in ancient Israel as a means of propitiating the Deity (cf. e.g. Jud. xx. 26; 1 Sam. vii. 6; 1 Ki. xxi. 12; Jer. xxxvi. 9). Similarly, at a date perhaps only a little later than this chapter, the Jewish colony of Yeb, when their temple was destroyed by the Egyptians, instituted a fast. During the Exile four regular fast-days came to be observed; and it is all but certain that these commemorated special incidents of the fall of Jerusalem (see the Commentaries on Zech. viii. 19). It is probable that such fasts as these, rather than the fast of the Day of Atonement (which may not have been instituted at this time), gave rise to the complaint dealt with in this prophecy. That the mind of the post-exilic community was exercised about these fasts appears from Zech. vii. 1 ff., a passage which presents an instructive parallel to that now before us. The question was put to the priests and prophets in Jerusalem whether the fast-days should not after seventy years' observance be discontinued (vii. 3, 5); and Zechariah replies that if the people will give heed to the divine admonitions through the "former prophets" and practise righteousness and mercy, the Messianic promises shall be fulfilled, and then the fasts shall be turned into days of rejoicing (viii. 19). The answer, in short, is practically identical with the teaching of this chapter. It is of course not impossible that the question of fasting might have been raised during the Exile and answered as it is answered here; but there is nothing in the chapter that can be appealed to in favour of this view.

1. *Cry aloud*] Lit. **Cry with the throat**, with the full power of the voice.

declare unto my people their transgression etc.] The function

the house of Jacob their sins. Yet they seek me daily, 2
and delight to know my ways: as a nation that did
righteousness, and forsook not the [1]ordinance of their
God, they ask of me righteous ordinances, they delight
to draw near unto God. Wherefore have we fasted, *say* 3
they, and thou seest not? *wherefore* have we afflicted our
soul, and thou takest no knowledge? Behold, in the
day of your fast ye find *your own* pleasure, and [2]exact

[1] Or, *judgement* [2] Or, *oppress all your labourers*

of the true prophet as distinguished from the false; see Mic. iii. 8, a verse which seems to have been in the prophet's mind.

2. The people indeed are zealous in the performance of their external religious duties, and imagine that this suffices to put them in a right relation to God. They are ostensibly as eager to know the divine will as if they were in reality, and not merely in profession, a people that practised righteousness. A strained interpretation has been put upon the verse by many modern commentators, who suppose that it refers to the people's desire for a speedy manifestation of Jehovah's righteousness in their favour. This feeling was no doubt in their minds, but it is not expressed here (see below).

Yet] The opening copula has here concessive force = "Doubtless."

they seek me] i.e. **inquire of me**,—the word used of consulting an oracle.

righteous ordinances] Not "righteous judgements" on the enemies and oppressors of Israel, but **ordinances of righteousness** i.e. directions as to how righteousness is to be achieved.

they delight to draw near unto God] Cf. ch. xxix. 13; Ps. lxxiii. 28. To render "in the approach of God (to judgement)" is arbitrary, and unsuited to the verb "delight."

3. The first half of the verse expresses the people's sense of disappointment at the failure of their efforts to win the favour of Jehovah; the second half begins the prophet's exposure of their hypocrisy. There is an incipient Pharisaism in their evident expectation that by external works of righteousness they would hasten the coming of the Messianic salvation. The prophet also maintains that salvation is conditioned by righteousness on the part of the people; but he insists that the righteousness which secures the fulfilment of the promises is ethical righteousness, not the mechanical observance of ceremonial forms.

have we afflicted our soul] See below on *v.* 5.

ye find your own *pleasure*] Rather: **business** (see on ch. xliv. 28), "you find opportunity to do a profitable stroke of business." Cf *v* 13.

4 all your labours. Behold, ye fast for strife and contention, and to smite with the fist of wickedness: [1]ye fast not this day so as to make your voice to be heard on
5 high. Is such the fast that I have chosen? the day for a man to afflict his soul? Is it to bow down his head as a rush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the
6 LORD? Is not this the fast that I have chosen? to loose

[1] Or, *ye shall not fast as* ye do *this day, to make* &c

and exact all your labours] Or, as marg., **and oppress all your labourers** (so LXX. ὑποχειρίους). According to the law of Lev. xvi. 29 a fast implied universal cessation of work, but these men, while fasting themselves, extorted from their slaves and hired servants their full tale of work. On slavery in the post-exilic community see Neh. v. 5. The translation "labourers" is somewhat uncertain; the word does not occur elsewhere in this sense.

4. *ye fast for strife and contention*] The fasting made them as irritable as Arabs in the month of Ramadan; it produced a quarrelsome temper which even led to open violence,—"smiting with godless fist."

ye fast not etc.] i.e. "with your present mode of fasting, your prayers can never reach the ear of Jehovah."

> "My words fly up, my thoughts remain below:
> Words without thoughts never to heaven go."
> *Hamlet*, Act III. Scene iii. 97 f.

5. *Is such the fast...a day etc.?*] i.e. Does true fasting consist in such things as are described in the remainder of this verse?

to afflict his soul] The phrase expresses what is of moral value in the act of fasting, the repression of sensual impulses through abstinence, etc. It is so used in Ps. xxxv. 13 ("I humbled my soul through fasting"), and in the laws about fasting it becomes almost a technical expression (Lev. xvi. 29, 31, xxiii. 27, 32; Num. xxix. 7). From it comes the noun *ta'anîth* (humiliation), the common term for fasting in late Hebrew (found Ezra ix. 5). But the thought here seems to reach further. This clause is the virtual subject of the preceding, being explanatory of the "such" at the beginning (and so with the sequel of the verse). The prophet thus repudiates the ascetic idea of fasting entirely, and finds the essence of it in the self-denial imposed by moral obligation (*v.* 6).

and to spread...under him?] **to make his bed sackcloth and ashes** (Est. iv. 13).

6, 7. Description of the true fast in which Jehovah delights

the bonds of wickedness, to undo the bands of the yoke,
and to let the oppressed go free, and that ye break every
yoke? Is it not to deal thy bread to the hungry, and 7
that thou bring the poor that are cast out to thy house?
when thou seest the naked, that thou cover him; and
that thou hide not thyself from thine own flesh? Then 8
shall thy light break forth as the morning, and thy healing

The duties enjoined fall under two heads: (1) abstinence from every form of oppression (*v.* 6), and (2) the exercise of positive beneficence towards the destitute (*v.* 7). In naming these things as the moral essence of fasting, the prophet may be guided by the principle so often inculcated by our Lord, that he who would obtain mercy from God must shew a merciful disposition towards his fellow-men (Matt. v. 7, vi. 12, xviii. 35, etc.). Or the idea may be that the spirit of self-denial possesses no value before God unless it be carried into the sphere of social duty.

6. *the bonds of wickedness*] i.e. unjust and oppressive obligations (cf. Ps. lxxiii. 4).

to undo the bands (or **knots**) *of the yoke*] The yoke was fixed on the neck of the ox by two wooden pins, one on either side, which were tied below with a thong (Post, *Pal. Expl. Fund St.*, 1891, p. 112). The metaphor speaks for itself.

the oppressed is literally the "broken" (Deut. xxviii. 33; ch. xlii. 3),—bankrupts, whose liberty had been forfeited to their creditors (cf. Neh. v. 5).

7. Comp. Ezek. xviii. 7 f., 16 f.; Job xxxi. 13 ff.

the poor that are cast out] **the vagrant** (homeless) **poor**. The word rendered "vagrant" is peculiar, but is supposed to come from a verb meaning "wander." It occurs with an abstract sense, and along with the abstract noun corresponding to the word here rendered "poor," in Lam. i. 7, iii. 19.

hide not thyself (Deut. xxii. 1, 3, 4) *from thine own flesh*] from thy fellow-Israelites (as in Neh. v. 5). Ehrlich improves the parallelism by reading "from *his* (bare) flesh."

8 ff. When these conditions are complied with, the glory of the latter days shall break on the regenerated community.

thy light] (ch. lx. 1, 3), the emblem of salvation; cf. ch. ix. 2.

break forth as the **dawn**] "Break forth" is the verb used in ch. xxxv. 6; Gen. vii. 11; Ps. lxxiv. 15, of the bursting of waters through a fissure in the earth's surface; by a vivid metaphor the dawn was conceived as "splitting" the heavens and flooding the world with light. The same word occurs on the Moabite Stone (l. 15) in the phrase "from the splitting of the dawn."

thy healing] Or, **thy recovery**. The word (Heb. *'ărûkah*, Arab. *'arîka*) seems to mean literally the new flesh (granulation) which is formed when a wound is healing (see Delitzsch's *Commentary*

shall spring forth speedily: and thy righteousness shall
go before thee; the glory of the LORD shall be thy rear-
9 ward. Then shalt thou call, and the LORD shall answer;
thou shalt cry, and he shall say, Here I am. If thou
take away from the midst of thee the yoke, the putting
10 forth of the finger, and speaking wickedly; and if thou
[r]draw out thy soul to the hungry, and satisfy the afflicted
soul; then shall thy light rise in darkness, and thine

[1] Or, *bestow on the hungry that which thy soul desireth*

on the verse); it is used three times by Jeremiah with the sense of recovered health or prosperity; in Neh. iv. 7 (iv. 1 Heb.) and 2 Chr. xxiv. 13 the metaphor is applied to the repairing of damages (in the walls or the Temple). Since *v.* 12 shews that the prophet has the restoration of ruins in his mind, the coincidence with Neh. iv. 7 is certainly suggestive; though the figure does not go beyond the general idea of recovered prosperity.

shall go before thee...shall be thy rearward] Comp. ch. lii. 12. *righteousness* means in this case "right vindicated" by outward tokens of Jehovah's favour.

9 *a*. The immediate answer to prayer, in contrast to the complaint of *v.* 3, is the evidence of harmony re-established between Jehovah and His worshippers; comp. ch. lxv. 24, xxx. 19.

9 *b* should be joined to *v.* 10. The conditions of acceptance with God are recapitulated in terms differing slightly from those of *vv.* 6, 7.

the putting forth of the finger] A gesture of contempt (Prov. vi. 13) towards the oppressed mentioned in *vv.* 6, 7. Compare (with Gesenius) the *infamis digitus* (Pers. II. 33).

10. *draw out thy soul to the hungry*] A very peculiar expression. The most natural sense would be "let thy desire (sympathy?) go out," etc.; but most commentators rightly feel that the object ("the hungry") demands some more specific definition of duty than this. Hence they take "thy soul" to mean "that in which thy soul delights" (see marg.), i.e. "thy sustenance" (Cheyne), which is hardly an improvement, and is moreover a rendering not easily to be justified. The Peshitto reads "bread" instead of "soul"; the LXX. has both words (*τὸν ἄρτον ἐκ ψυχῆς σου*). Since the word "soul" immediately follows (in the original) it is not improbable that there is an error in the text, and that what the prophet wrote was "thy bread." Render therefore: **and bestow thy bread on the hungry**. This sense of the verb is guaranteed by a very similar use in Ps. cxliv. 13 (E.V. "afford").

then shall thy light rise etc.] See *v.* 8.

obscurity be as the noonday: and the LORD shall guide 11
thee continually, and satisfy thy soul in [1]dry places, and
make strong thy bones; and thou shalt be like a watered
garden, and like a spring of water, whose waters fail
not. And they that shall be of thee shall build the old 12
waste places: thou shalt raise up the foundations of
many generations; and thou shalt be called The repairer
of the breach, The restorer of paths to dwell in. If thou 13

[1] Or, *drought*

11 *the LORD shall guide thee*] Cf. ch. lvii. 18, "I will lead him," —the same verb in Heb.

satisfy thy soul (cf. *v.* 10) *in dry places*] The last word does not occur elsewhere, and the sense given is hardly suitable. Ehrlich, after an Arabic analogy, renders "with health-giving nutriment."

make strong thy bones] LXX. "make fat." The verb (which does not elsewhere occur in this form) may mean "make strong." But it is best to accept an old emendation of Secker and Lowth, and read **renew thy strength** (see ch. xl. 29, 31).

like a watered (**well-watered** cf. xvi. 9) *garden*] Jer. xxxi. 12.

whose waters fail not] Lit. **deceive not**. From this root comes the technical word *'akzāb*, the "deceitful brook" (Jer. xv. 18; Mic. i. 14, R.V.). Comp. John iv. 14.

12. Comp. ch. lxi. 4, xlix. 8. The importance attached to the restoration of the ruined places shews that what the prophet has in view is chiefly the recovery of temporal and political prosperity. It may also throw some light on the date of the prophecy. The description of the ruins as "ancient" suggests a period considerably later than the Exile (which only lasted half a century), although the argument is not one that can be rigorously pressed.

they that shall be of thee] Strictly, "some of thee." Weir and Cheyne emend the text and read "thy children" (בניך for ממך), Duhm "thy people" (עמך). König on the other hand (*Syntax*, p. 37) suggests a change of the verb (reading ונבנו): "and the wastes shall be built by thee."

the old waste places] Better: **the ancient ruins** (xliv. 26).

the foundations of many generations] might mean places which had been *founded* many generations back, but the correspondence with ch. lxi. 4 seems to shew that foundations which have *lain waste* for many generations are referred to.

thou shalt be called] "A favourite expression of Trito-Isaiah" (Duhm); cf. lxi. 3, lxii. 2, 4, 12.

The repairer of the breach etc.] The restoration of the walls and highways will be an achievement by which the community is remembered.

paths to dwell in] Cf. Job xxiv. 13.

turn away thy foot from the sabbath, from doing thy
pleasure on my holy day; and call the sabbath a delight,
and the holy of the LORD honourable; and shalt honour
[1]it, not doing thine own ways, nor finding thine own
14 pleasure, nor speaking *thine own* words: then shalt thou
delight thyself in the LORD; and I will make thee to
ride upon the high places of the earth; and I will feed
thee with the heritage of Jacob thy father: for the
mouth of the LORD hath spoken it.

[1] Or, *him*

13, 14. A promise attached to the strict and cheerful observance of the Sabbath. See on ch. lvi. 2. Some commentators reject the verses as a late appendix, but without cogent reasons.

13. *If thou turn away thy foot from the sabbath*] treating it as "holy ground" (ἁγιασμός). The metaphor is translated into literal terms in the following clause.

from doing thy pleasure] **[so as not] to do thy business** (as *v.* 3).

call the sabbath a delight] Great stress is laid on heartiness in the observance of this command: for a contrast see Am. viii. 5

and [sc. call] *the holy of the LORD honourable; and shalt honour it*] "The holy of Jehovah" is a remarkable designation for the Sabbath, and all the expressions of the clause are peculiar.

not doing thine own ways] **so as not to do after thy wont** (Cheyne). For *pleasure* render, as before, **business.**

nor speaking thine own *words*] Lit. **a word**, i.e. "idle words"; cf. Hos. x. 4. Or the meaning may be "arranging a matter (of business)."

14. *then shalt thou delight thyself*] Better: **Then shalt thou have thy delight**; Job xxii. 26 The same verb as in ch. lvii. 4.

and I will make thee to ride **over the heights** *of the earth*] Apparently a quotation from Deut. xxxii. 13. The meaning is "I will carry thee triumphantly over all obstacles" (cf. Deut. xxxii. 11).

feed thee with] **make thee to eat**, i.e. enjoy; cf. ch. i. 19.

CH. LIX. THE HINDRANCES TO ISRAEL'S SALVATION AND THEIR REMOVAL THROUGH THE INTERPOSITION OF JEHOVAH.

The chapter is closely connected in character with the preceding, and may perhaps be regarded as a continuation of the same discourse. The first verse justifies the utterance of such promises as are contained in the latter part of ch. lviii., and the second explains why they remain as yet unfulfilled. The range of the prophecy is wider than in the former chapter, but the central theme and the historical situation are the same, and, as in the

Behold, the LORD's hand is not shortened, that it 59
cannot save; neither his ear heavy, that it cannot hear:
but your iniquities have separated between you and 2

case of chh. lvi.—lviii., the phenomena of the chapter are most naturally accounted for on the assumption of a post-exilic date. In particular the prominence given to abuses of public justice (*vv.* 4, 14) in the catalogue of social crimes implies a degree of independence and political responsibility which can hardly be attributed to the Jews in exile.

The chapter forms (apart from interpolation) a continuous discourse, in which we may recognise three main divisions:

i. *vv.* 1—8. In opposition to the thought naturally arising in the mind of the people, that the obstacle to their deliverance must be impotence or indifference on the part of Jehovah (*v.* 1), the prophet asserts that the true reason of His inactivity is the sin that has come between Him and them (*v.* 2). He points to the flagrant breaches of the moral law of which the community as a whole is guilty (*vv.* 3, 4): and draws an appalling picture of the hopelessly corrupt character and conduct of many of his contemporaries (*vv.* 5—8).

ii. *vv.* 9—15 *a*. A pathetic description of the people's vain longing for deliverance and peace (*vv.* 9—11), followed by a confession of the sins which are the cause of their misery (*vv.* 12—15 *a*). The prophet here identifies himself with the nation and speaks in its name.

iii. *vv.* 15 *b*—21. At the middle of *v.* 15 the tone of the discourse suddenly alters; the language of complaint and prayer gives place to that of prophetic anticipation. Since the people is hopelessly entangled in its own sins, and no human champion appears on the scene, Jehovah Himself, represented as a warrior arming for the conflict, undertakes the work of salvation (*vv.* 15 *b*—17). The world-wide consequences of His interposition are then described: destruction to His enemies, manifestation of His divinity to all mankind, and redemption to Zion (*vv.* 18—20). The chapter closes with a promise confirming the gift of the divine spirit and word to the true Israel in perpetuity (*v.* 21).

1, 2. These verses state briefly and forcibly the argument of which the whole chapter is the expansion: not the powerlessness or the indifference of Jehovah, but the sin of the people, is the hindrance to the promised redemption.

1. **Behold the hand of Jehovah is not too short** (cf. ch. l. 2) **to save,**
Nor His ear too heavy (ch. vi. 10) **to hear.**

2. *your iniquities have separated*] Lit. "have been separating." The expression is that used of the firmament in Gen. i. 6; it implies that guilt has been a standing cause of alienation between Israel and its God.

your God, and your sins have hid his face from you, that
3 he will not hear. For your hands are defiled with blood,
and your fingers with iniquity; your lips have spoken
4 lies, your tongue muttereth wickedness. None [1]sueth
in righteousness, and none pleadeth in truth: they trust
in vanity, and speak lies; they conceive mischief, and

[1] Heb. *calleth.*

have hid his face] i.e. caused Him to withdraw His favour (cf ch. viii. 17). Instead of "his face," the Heb. has simply "face" as in Job xxxiv. 29. Various explanations are offered of this peculiar expression; e.g. that "the Face" had come to be used absolutely of the face of God, like "the Name," "the Word," etc. in later times It is more probable that the text is at fault.

3. *your hands are defiled with blood*] Cf. ch. i. 15. The verb (Niphal) is pointed anomalously, as in Lam. iv. 14.

4. The first half of the verse is rightly rendered in R.V.

None sueth...truth] The reference is to the abuse of legal procedure: lawsuits instituted and conducted with absolute disregard of righteousness and truth. Cf. ch. xxix. 21.

sueth is lit. "calleth" (marg.) (in jus vocare), as in Job ix. 16, xiii. 22.

pleadeth] i.e. "pleadeth a cause," litigates; the same word as in xliii. 26.

The rest of the verse probably continues the same subject, describing the sophistical and mischievous arguments employed by the litigants to make the worse appear the better reason, and subvert the ends of justice. The verbs are infinitives (as in *v.* 13 and Hos. iv. 2) and should be translated thus:

Trusting in emptiness (lit. "chaos" as xl. 17) **and speaking vanity!**
Conceiving mischief and bringing forth evil!

The last line occurs almost *verbatim* in Job xv. 35.

5—8. These verses differ somewhat in character from *vv.* 3 f., and are regarded by Duhm and Cheyne as a quotation from some Psalm or collection of proverbs. In point of fact the first part of *v.* 7 appears in Prov i. 16, but probably as an interpolation, since the verse is wanting in the LXX. On the other hand, *vv.* 7, 8 are partly reproduced in the LXX. recension of Ps. xiv. 3, as in Rom. iii. 10 ff. These facts do not by themselves raise any presumption against the genuineness of the passage in this discourse; and the first image of *v.* 5 connects itself naturally enough with the conclusion of *v.* 4. It must be admitted, however, that the description can only apply to a limited class of utter reprobates, and there is some difficulty in conceiving that it can be the continuation of *vv.* 3, 4, which contain perfectly definite and intelligible accusations against a whole community.

bring forth iniquity. They hatch [1]basilisks' eggs, and 5
weave the spider's web: he that eateth of their eggs
dieth, and that which is crushed breaketh out into a
viper. Their webs shall not become garments, neither 6
shall they cover themselves with their works: their
works are works of iniquity, and the act of violence is
in their hands. Their feet run to evil, and they make 7
haste to shed innocent blood: their thoughts are thoughts
of iniquity; desolation and destruction are in their
[2]paths. The way of peace they know not; and there 8
is no [3]judgement in their goings: they have made them
crooked paths: whosoever goeth therein doth not know

[1] Or, *adders'* [2] Or, *high ways* [3] Or, *right*

5. *basilisks' eggs*] See on ch. xi. 8. The figure is expanded in the latter part of the verse, and the meaning seems to be that the persons spoken of brood over and bring to maturity projects of wickedness, whose effects are equally fatal to those who acquiesce in them and to those who oppose them.

he that eateth of their eggs] (cf. Deut. xxxii. 33) i.e. either he who enters into their schemes, or he who is their victim.

that which is crushed...viper] Should one try to stamp out one of their diabolical plots, its deadly nature will only be the more clearly manifested

6. Development of the second image of *v.* 5, the point of comparison being the uselessness for any good social end of the schemes devised by the ungodly.

shall not become garments] i.e. "shall not serve for a garment."

neither shall **men** *cover themselves etc.*] (indefinite subj.).

with their works] the web they have spun.

7, 8. Cf. Prov. i. 16; Rom. iii. 15—17.

7. *their thoughts are thoughts of iniquity* (or evil)] corresponding to their deeds, *v.* 6.

desolation and destruction] as ch. li. 19, lx. 18; an alliteration in the Heb.

in their paths] Lit. **in their highways** (marg.), cf. Prov. xvi. 17.

8. *judgement* here means **right** (marg.).

goings] **tracks**, a common word in the Book of Proverbs.

they have made them etc.] **they have made their paths crooked.** Cf. Prov. ii. 15, x. 9. xxviii. 18.

9—11. The sorrow and dejection of the people is depicted in striking and pathetic images. It is the better mind of the community which is here expressed,—its intense desire for the fulfilment of the divine promises, its weariness through hope deferred making the heart sick. The contrast to the buoyant enthusiasm

9 peace. Therefore is judgement far from us, neither doth
righteousness overtake us: we look for light, but behold
10 darkness; for brightness, but we walk in obscurity. We
grope for the wall like the blind, yea, we grope as they
that have no eyes: we stumble at noonday as in the
twilight; [1]among them that are lusty we are as dead
11 men. We roar all like bears, and mourn sore like doves:
we look for judgement, but there is none; for salvation,
12 but it is far off from us. For our transgressions are

[1] Or, *we are in dark places like the dead*

of the second Isaiah is very great, and it is hardly credible that the state of feeling here described should have arisen in the short interval which elapsed between the announcement of deliverance and the actual release from captivity.

9. *Therefore*] on account of these sins and disorders, and not on account of Jehovah's remissness (*vv.* 1, 2). The verse connects better with *v.* 4 than with *v.* 8.

judgement...righteousness] are here again synonyms for salvation, right manifested by a judicial interposition of Jehovah, as in *v.* 11 and the latter part of ch. lvi. 1.

overtake us] The nation has struggled on its dreary and difficult way in the confident expectation that salvation would not tarry long behind, but hitherto this hope has been disappointed.

10. *We grope for the wall etc*] Rather: **along the wall** seeking an outlet. Comp. the very similar passage Deut. xxviii. 29.

among them that are lusty we are as dead men] The word rendered "lusty," which occurs only here, is thought to come from a root denoting "fatness"; hence the translation of the R.V., which is perhaps the best that can be made of the Heb. Marg. and A.V., following the Vulg., have "desolate places"; but this is obviously unsuitable besides being destitute of any etymological basis. The soundness of the text is open to suspicion. In the LXX. the word for "lusty" is represented by a verb (*στενάξουσιν*).

11. *We roar* (better, **growl**: the verb is used of all sorts of unusual sounds) *all like bears*] Comp. (with Gesenius) Horace, *Epod.* 16. 51:

"Nec vespertinus circumgemit ursus ovile."

The comparison would no doubt gain in force if we could suppose, as Duhm hesitatingly suggests, that captive animals, pining for liberty, are meant. But this is not indicated.

On the "mourning" (cooing) of the dove, cf. ch. xxxviii. 14; Ezek. vii. 16; Nah. ii. 7; and see Davidson's *Ezekiel* (Cambridge Bible), p. 49.

we look for judgement etc.] returning to the thought of *v.* 9.

multiplied before thee, and our sins testify against us:
for our transgressions are with us, and as for our iniquities,
we know them: in transgressing and denying the LORD, 13
and turning away from following our God, speaking
oppression and revolt, conceiving and uttering from the
heart words of falsehood. And judgement is turned 14
away backward, and righteousness standeth afar off:
for truth is fallen in the street, and uprightness cannot

12—15 *a*. Confession of the sins previously denounced, and again summarised in *v*. 13, the prophet speaking in the name of the people.

12. *our sins testify against us*] So Jer. xiv. 7.

our transgressions are with us] present to our conscience, Job xii. 3, xiv. 5, etc.; comp. also Ps. li. 3 ("my transgressions I know, and my sin is before me continually").

13. The sins referred to in *v*. 12 are enumerated in a series of infinitives (cf. *v*. 4), which should be construed as in apposition to the terms "sin," "iniquities," etc. employed in the general confession of *v*. 12.

Rebellion and denial of Jehovah,
and turning back from after our God, etc.

It is doubtful if there is any reference here to the sin of idolatry; the charge of apostasy is perhaps rather to be understood of offences against social morality, which amounted to a renunciation of the authority of Jehovah.

The last two lines deal with sins of speech, committed against men.

revolt is literally "defection," and appears to be used in the same general sense as Deut. xix. 16 of declension from truth and right.

uttering from the heart] The verb here is identical in form with that rendered "mutter" in *v*. 3 and "mourn" in *v*. 11. The vocalisation of both the verbs in this clause is anomalous, and should probably be changed (read *hārô, hāgô*).

14. The confession, following the same order as the indictment in *vv*. 3, 4, proceeds from personal sins to public injustice.

judgement and *righteousness* are not the divine vindication of Israel's right (as in *v*. 9), but the fundamental civic virtues. These, by a bold personification, are conceived as eager to take their rightful place in the administration of justice, but as kept at a distance by the prevailing social corruption. For **truth** (the essential basis of righteousness) **stumbleth in the broad place, and uprightness cannot enter**. The "broad place" is probably the open space at the city gate where cases were decided by the judges (Jer. v 1, etc).

15 enter. Yea, truth is lacking; and he that departeth
from evil maketh himself a prey: and the LORD saw it,
16 and it displeased him that there was no judgement. And
he saw that there was no man, and wondered that there
was [1]no intercessor: therefore his own arm brought
salvation unto him; and his righteousness, it upheld

[1] Or, *none to interpose*

15. **And** *truth is lacking*] **missing**,—conspicuous by its absence: in colloquial English, "is far to seek."

maketh himself a prey] i.e. must submit to extortion (Ps. lxxvi. 6). Another, and possibly a better rendering is, "withdraws himself"; compare the peculiar use of the simple verb in Ruth ii. 16 (= "draw out" corn from the sheaf).

15 *b* forms a somewhat abrupt transition to the last section of the discourse. Metrically it goes with what precedes; but in thought it introduces *vv.* 16 ff., where the prophet describes the manner in which salvation shall at last "overtake" the sinful and misgoverned community. The logical development of the argument seems to be arrested by the conviction that the existing situation is hopeless, and only to be terminated through the personal intervention of Jehovah. This conviction clothes itself first of all in a prophetic vision of Jehovah as He appears to judgement; which is followed by an announcement of the consequences of His interposition for the two classes within Israel and for mankind at large.

and it displeased him] Lit. "was evil in his eyes." For the sake of metre Gunkel makes the plausible suggestion that וירע בעיניו should be read בעיניו וירע, and the half-verse rendered: "And Jehovah saw it with His eyes—and took knowledge that there was no judgement."

16. Comp. the closely parallel passage, ch. lxiii. 5.

there was no man] See on ch. l. 2.

no intercessor] Better: **none to interpose** (marg.), i.e. on behalf of truth and right (cf. Ezek. xxii. 30). Duhm finds in these expressions an allusion to the absence of any human hero to play the *rôle* assigned to Cyrus in the earlier part of the book. This is perhaps to strain the prophet's language unduly; but see on lxiii. 5. A reference to Nehemiah seems quite impossible.

therefore his own arm etc.] Jehovah's only allies in this conflict with wickedness are His own attributes.

brought salvation unto him] "wrought deliverance for Him." Cf. Jud. vii. 2.

That the whole description refers to a future event can hardly be questioned. The perfects in this verse and the next are those of prophetic certainty.

him. And he put on righteousness as a [1]breastplate, 17
and [2]an helmet of salvation upon his head; and he put
on garments of vengeance for clothing, and was clad
with zeal as a cloke. According to their [3]deeds, accord- 18
ingly he will repay, fury to his adversaries, recompence
to his enemies; to the [4]islands he will repay recompence.

[1] Or, *coat of mail* [2] Or, *salvation for an helmet*
[3] Heb. *recompences.* [4] Or, *coastlands*

17. The idea of Jehovah as a warrior occurs several times in this book (ch. xlii. 13, xlix. 24 f., lii. 10); but the fully developed image of His arming Himself with His own attributes has no exact parallel in the O.T. (cf. however, ch. xi. 5). It is reproduced and further elaborated in Wisd. v. 17 ff.; and in the N.T. it suggests the figure of the Christian armour (Eph. vi. 14 ff.; 1 Thess. v. 8).

And he put on righteousness as a **coat of mail** (marg.)] "Righteousness," as in *v.* 16, is a divine attribute,—zeal for the right, the stedfast purpose to establish righteousness (and its correlate, salvation) on the earth.

and an (**the**) *helmet of salvation* **was** *upon his head*] is better than marg. "salvation for an helmet," etc.

The word for *clothing* is anomalous, and is better omitted with LXX. and Vulg. *zeal*] Cf. ch. xlii. 13, ix. 7.

18—20. The consequences of Jehovah's interposition.

18. *According to their deeds*] Or, **deserts**. The word means simply an accomplished deed, either in a good or bad sense; but it is chiefly used in expressions which imply a reference to reward or retribution. In the very next line it denotes the recompence itself (cf. ch. xxxv. 4).

According to...accordingly] The form of the comparative sentence is hardly grammatical. The compound preposition (כְּפִי: so lxiii. 7) which introduces both protasis and apodosis has in the second case no noun to govern, and it cannot be treated either as a conjunction or as an adverb. We must either (with Dillmann) omit "accordingly" as dittography, or (with Duhm) change "he will repay" into a noun; rendering, "as the deserts so the retribution." The sentence, however, would read awkwardly without a verb; and the best emendation is perhaps to change the second כעל into גמול: "he will render recompence" (Cheyne, Marti and others).

to the islands he will repay recompence] The clause seems to identify the "adversaries" and "enemies" of Jehovah with the "islands" (cf. xli. 1), i.e. the heathen world; but that is almost certainly a misinterpretation of the sense of the passage. If there is any connexion with the earlier part of the discourse, the

19 So shall they fear the name of the LORD from the west,
and his glory from the rising of the sun: [1]for he shall
come as [2]a rushing stream, which the breath of the LORD

[1] Or, *when the adversary shall come in like a flood, the spirit of the* LORD *shall lift up a standard against him*
[2] Heb. *a stream pent in.*

"adversaries" spoken of must be the apostate Jews—those who by their sins hindered the coming of salvation. The prophet cannot mean that because Israel's sin has separated it from Jehovah, *therefore* judgement will descend on the heathen. Apart from this clause, indeed, there is nothing in the context to suggest the thought of a world-judgement, although of course the conception of a judgement beginning with Israel and extending to the nations is possible (see on ch. iii. 13). The words, however, are wanting in the LXX., and may be safely deleted as a gloss on the clause last commented on.

19. The effect of the judgement, as a manifestation of Jehovah's glory, will be coextensive with humanity. The verse gives no hint that the judgement itself will be universal; the nations are affected by it only in so far as it reveals the character and deity of the God of Israel. Comp. ch. xviii. 3.

fear the name of the LORD] Cf. Ps. cii. 15. Some MSS. read "see" for "fear"; and this is perhaps on the whole preferable (cf. lxvi. 18).

for he shall come as a rushing stream (marg. **a stream pent in**), *...driveth*] The oft-quoted rendering of marg. and A.V. is based on the Targ., Pesh., and Jewish commentators, and is followed by a few in recent times; that of R.V. has the authority of the LXX. (in part) and Vulg., and although not free from difficulty, is adopted by nearly all modern authorities. The chief points of difference are (1) the construction of the word which A.V. translates by *enemy* (Heb. *ṣār*). According to the Massoretic pointing and accentuation it is the subject of the sentence, and may be rendered indifferently "adversary" or "adversity." On the other view it is an adjective qualifying "stream," and may mean either as an act. part. "rushing," or (less probably) "straitened," "pent up." (2) the verb for *driveth* (A.V. "lift up a standard": Heb. *nôṣēṣ*). The A.V. understands it as a denominative from the common word for "standard" (see on ch. x. 18), while the R.V. derives it from the verb for "flee" (Pil'el = "drive forward"). The other differences need no elucidation. The interpretation of R.V. is alone suitable to the connexion, which "requires a continuous description of the theophany" (Cheyne). For the image in the last clause cf. xxx. 28 ("His breath is as an overflowing stream").

20. The consequences for Israel.

driveth. And a redeemer shall come to Zion, and unto 20
them that turn from transgression in Jacob, saith the
LORD. And as for me, this is my covenant with them, 21
saith the LORD: my spirit that is upon thee, and my
words which I have put in thy mouth, shall not depart
out of thy mouth, nor out of the mouth of thy seed, nor
out of the mouth of thy seed's seed, saith the LORD,
from henceforth and for ever.

And a redeemer shall come] Rather: **And he shall come as a redeemer** (ch. xli. 14).

and unto them that turn from transgression in Jacob] LXX. has "and shall turn away ungodliness from Jacob,"—a different and more expressive text. So also in the quotation, Rom. xi. 26, where the words are applied in a Messianic sense. The following words, *saith the Lord*, should be omitted with the LXX. for metrical and other reasons.

21. Confirmation of the covenant to the true Israel. The verse, on account of its apparent want of connexion with what precedes, its change of person and number, and its prosaic structure, is regarded by some as an insertion.

my spirit that is upon thee] The change of pronouns (*with them...upon thee*) presents little difficulty here. It is caused by the transition from indirect to direct address; what follows being the substance of an oracle that was already gone forth. Comp. the similar promise in ch. xliv. 3. The person addressed is Israel, which is even now endowed with the divine spirit and word. Whether Israel is conceived as "the bearer of the idea of the Servant of Jehovah" (Dillmann) is very doubtful in view of the post-exilic origin of the prophecy. Against the view that the prophet himself is addressed, Dillmann pertinently remarks that the O.T. knows nothing of a hereditary transmission of the prophetic gift.

CH. LX. THE GLORY OF THE NEW JERUSALEM.

At length the dark clouds of sin and impending judgement roll away before the prophet's vision, and in three magnificent chapters (lx.—lxii.) he hails the rising sun of Jerusalem's prosperity. Ch. lx., a prophecy complete in itself, is a continuous apostrophe to the ideal Zion, describing her future splendour, the restoration of her children, the submission of the nations, the influx of costly tribute from all parts of the earth, etc. The main features can be paralleled from chh. xlix.—lv., and the strong resemblance to ch. xlix. 14 ff., li. 17 ff., liv. would naturally lead to its being assigned to the same author. Had the chapter

occupied a different position doubt on this point would hardly arise; it could be accepted without difficulty as a prophecy of return from exile, written in Babylon. But the fact that it follows a series of chapters, which there are strong reasons to regard as post-exilic, raises the question whether it may not have been composed in the same circumstances as the gloomy oracles with which it is immediately connected. A closer examination of the passage reveals little that is decisive, but nothing inconsistent with this hypothesis. The promise of the return of the exiles (*vv.* 4, 9) obviously refers to the Jews dispersed throughout the world, whose ingathering remained an object of prophetic anticipation long after the restoration of the Jewish community in Palestine. The allusions to the sanctuary in *vv.* 7, 13 are consistent with the assumption that the Temple is already built and only needs to be beautified. That the walls are still unbuilt (*v.* 10) only proves that the date is earlier than the governorship of Nehemiah. In the absence of definite indications to the contrary the theory of post-exilic authorship is to be preferred in the interest of critical simplicity. The prophecy at all events loses none of its significance if it is regarded as a message of consolation to the depressed and misgoverned and poverty-stricken community depicted in the foregoing chapters.

The poem, according to Duhm and Cheyne, consists of ten strophes. The order of ideas may be thus exhibited:

i. *vv.* 1—3. An introductory strophe. While the rest of the world is shrouded in darkness, the light of Jehovah's glory breaks on Zion, and the nations are attracted to it.

ii. *vv.* 4—9. The main subject of the next three strophes is the return of the exiled children of Zion from East and West. As in ch. xlix. 22, they are represented as brought home by the nations among whom they have sojourned; the resources of the world are placed at their disposal, and they bring with them the wealth of distant countries as tribute to the God of Israel.

iii. *vv.* 10—16. The relation of the new Israel to the outer world (again three strophes). Zion becomes the mistress of the nations; her walls are built by strangers, and kings are her servants (*v.* 10); through her open gates a constant stream of treasure flows to beautify the sanctuary (*vv.* 11—13); she is the joy and praise of the whole earth, and is nourished by the "milk of the Gentiles" (*vv.* 14—16).

iv. *vv.* 17—22. The last three strophes describe the internal prosperity, both material and moral, of the future community. Peace and righteousness are the ruling powers within its borders; perfect order and security prevail (*vv.* 17 f.); instead of the natural luminaries of heaven, Jehovah Himself is its "everlasting light" (*vv.* 19 f.); the inhabitants are all righteous, possessing the land for ever, as the branch of the Lord's planting (*vv.* 21 f.).

Arise, shine; for thy light is come, and the glory of 60
the LORD is risen upon thee. For, behold, darkness 2
shall cover the earth, and gross darkness the peoples:
but the LORD shall arise upon thee, and his glory shall
be seen upon thee. And nations shall come to thy light, 3
and kings to the brightness of thy rising. Lift up thine 4
eyes round about, and see: they all gather themselves
together, they come to thee: thy sons shall come from far,
and thy daughters shall be [1]carried in the arms. Then 5
thou shalt see and be lightened, and thine heart shall

[1] Heb. *nursed upon the side.*

1—3. The first strophe. The image in these strikingly beautiful verses is that of a city glittering in the first rays of the morning sun. It recalls Wordsworth's sonnet: "Earth hath not anything to shew more fair," etc. Zion is no doubt addressed in the feminine gender, but the personification is much less complete than in ch. xlix. 18 ff., li. 17 ff., lii. 1 ff., liv. 1 ff. The name "Jerusalem" is inserted by the LXX., Targ. and Vulg., but the addition is unnecessary and unmetrical (cf. liv. 1).

for thy light is come] Cf. ch. lviii. 8, 10, lix. 9. It is the light of the promised salvation, so long looked for in vain. The perfect tenses are used from the ideal standpoint of the future.

2, 3. While Zion is thus illuminated by the presence of Jehovah the heathen world still lies in darkness. Jerusalem is the one point of light on the earth's surface, to which the nations and their kings are attracted.

2. *but the LORD etc.*] Better: **but upon thee** (emphatic) **shall Jehovah rise** (as the morning sun).

shall be seen] **shall appear.**

4, 5. Second strophe. In this and the two following strophes two things are closely associated: the restoration of Zion's banished children, and the influx of wealth from all parts of the world. The first half of *v.* 4 is repeated literally in ch. xlix. 18.

4. *shall be carried in the arms*] Lit. **shall be nursed on the side** (marg.), i.e. carried on the hip, the Eastern mode of carrying young children. Cf. ch. lxvi. 12, xlix. 22. The idea, therefore, is the same as in ch. xlix. 22 f.; the nurses who bring back the children representing the heathen nations. See Muir, *Life of Mahomet*, p. 8 (abridged ed.): "Thou gavest me this bite upon my back, when I carried thee on my hip."

5. *and be lightened*] (cf. Ps. xxxiv. 5); i.e. be radiant with joy. The verb is not to be confused with that rendered "flow" in ii. 2 (see A.V.).

tremble and be enlarged; because the abundance of the sea shall be turned unto thee, the wealth of the nations
6 shall come unto thee. The multitude of camels shall cover thee, the [1]dromedaries of Midian and Ephah; they all shall come from Sheba: they shall bring gold and

[1] Or, *young camels*

thine heart shall tremble] **shall throb**, obviously from joy, as in Jer. xxxiii. 9 (Hos. iii. 5). These are perhaps the only instances where the word is so used. Usually it means to tremble from fear.

and be enlarged] The verb is questioned by Ehrlich on the ground that in Heb. breadth of heart is an intellectual quality (1 Ki. v. 9; Ps. cxix. 32).

the abundance of the sea] "Abundance" is lit. "tumult"; it often means "multitude" (see ch. v. 13 f., xiii. 4, xxxiii. 3), but in late usage it acquires the sense of "wealth" (Eccl. v. 9; Ps. xxxvii, 16). The wealth of the sea is not the produce of the sea, but seaborne wealth, the wealth of maritime nations.

shall be turned unto thee] The stream of commerce shall be diverted from its old channels and flow to Zion.

the wealth of the nations] Cf. Hag. ii. 7 ("the desirable things of all nations").

6, 7. Third strophe. The promise of *v.* 5 is expanded in two pictures, seen from Jerusalem's commanding position between the desert and the sea. The first is a procession of camels and flocks representing the tribute of the East.

6. *The multitude of camels*] Cf. Ezek. xxvi. 10; Job xxii. 11, xxxviii. 34. The word for "multitude" is used of Jehu's escort in 2 Ki. ix. 17; in every other case it is associated with the verb *cover*, which reads somewhat strangely here.

dromedaries] Properly, "young camels." The word does not occur in the O.T. elsewhere; amongst the Arabs it denotes, according to some of the native lexicographers, a camel less than nine years old (Lane's *Lexicon*).

Ephah] A Midianite tribe (Gen. xxv. 4). The Midianites are often mentioned in the O.T., although nearly always (except Hab. iii. 7) in connexion with the early history. In Gen. xxxvii. 28, 36 they appear as traders between the desert and Egypt (in another source—*vv.* 25, 28—they are called Ishmaelites); in Ex. ii. and xviii. we find them occupying the Sinaitic peninsula; in Num. xxii., xxv., xxxi. on the east of the Jordan; in Jud. vi.—viii. their hordes invade Palestine. Their proper territory is said to have been east of the Gulf of Akaba, where Ptolemy and the Arabian geographers mention a city of Madian.

they all shall come from Sheba] This rendering, which follows the Heb. accentuation, seems to imply that the produce of Sheba

frankincense, and shall [1]proclaim the praises of the LORD. All the flocks of Kedar shall be gathered to- 7
gether unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will [2]glorify [3]the house of my glory. Who 8
are these that fly as a cloud, and as the doves to their windows? Surely the isles shall wait for me, and the 9

[1] Heb. *bring good tidings of the praises.* [2] Or, *beautify*
[3] Or, *my beautiful house*

was conveyed by Midianite caravans. *Sheba* (Gen. x. 7, etc.) is a people and country in Arabia Felix (Yemen).

they shall bring gold and frankincense] See 1 Ki. x. 2; Ezek. xxvii. 22; Ps. lxxii. 15; Jer. vi. 20. Duhm rejects this line as metrically superfluous; but if a solitary tristich in a series of distichs is to be ruled inadmissible, it is a question whether suspicion should not fall rather on the following line.

proclaim the praises of the LORD] Lit. "proclaim the glad tidings of" His praiseworthy deeds; cf. ch. lxiii. 7.

7. *Kedar* (see on ch. xxi. 16)...*Nebaioth*] Cf. Gen. xxv. 13, etc. The identification of the latter tribe with the Nabateans of the classical writers is disputed by some eminent authorities, but it is at least a significant circumstance that "Nabataei et Cedrei" are bracketed together by Pliny, as Nabaitai and Kidrai are associated in Assyrian inscriptions (Schrader, *Cuneiform Inscriptions*, on Gen. xxv. 13 f.). The Nabateans were as powerful in the last three centuries B.C. as the Midianites appear to have been in the days of Moses and the Judges, and there are indications that their expansion dates from the fifth cent. (see on ch. xxxiv. Introd. Note).

shall minister unto thee] serve thee as sacrificial victims. The verb has a liturgical sense (see ch. lvi. 6) and the somewhat peculiar expression is explained by the following clause.

I will glorify etc.] **my beautiful house I will beautify** (*v.* 13). These words seem naturally to imply that the Temple was already in existence.

8, 9. Fourth strophe. From the East the prophet turns to the West, and describes the ships of the Mediterranean "like white doves upon the wing" converging on Jerusalem. These also bring from afar the exiled sons of Zion, as well as rich treasures from the nations.

8. *Who are these etc.*] Cf. Cant. iii. 6, viii. 5.

as the doves to their windows] Gen. viii. 9. The point of comparison is rather the swiftness of the flight, than the whiteness of the wings and sails.

9. *Surely the isles shall wait for me*] ch. xlii. 4, li. 5. Duhm

ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, for the name of the LORD thy God, and for the Holy One of Israel, because
10 he hath [1]glorified thee. And strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had
11 mercy on thee. Thy gates also shall be open continually; they shall not be shut day nor night; that men may bring unto thee the wealth of the nations, and their
12 kings led *with them*. For that nation and kingdom that will not serve thee shall perish; yea, those nations shall

[1] Or, *beautified*

proposes to read "For to me shall the seafarers be gathered" (substituting *ziyyîm* [צִיִּים, see on ch. xxiii. 13] for *'iyyîm* [אִיִּים], and changing the verb to Niph.). Some such sense would better explain the word "first" in the following line; but צִיִּים should rather be rendered "ships" or "galleys," as in xxxiii. 21; Num. xxiv. 24; Ezek. xxx. 9; Dan. xi. 30.

ships of Tarshish] See on ch. ii. 16.

glorified thee] **beautified thee** (as *v.* 7). The verse ends exactly as lv. 5.

10, 11. Fifth strophe. The restoration of Zion's material prosperity through the labour and gifts of foreign peoples.

10. *strangers*] as in ch. lvi. 3; although the reference here is not to individual proselytes, but to foreigners in general. It is not even certain that the verse implies a willing cooperation of heathen converted to the religion of Israel, although this is to be presumed. In either case the rebuilding of the walls (see Introductory Note to this chapter) by the heathen who had destroyed them is the sign of the complete removal of the divine anger against Israel.

for in my wrath etc.] Cf. ch. liv. 7, 8.

11. *the wealth of (the) nations*] as *v.* 5.

and their kings led with them] A circumstantial clause. Most recent commentators change the passive participle into an active: "their kings being the leaders." The alteration is an improvement.

12. Comp. Zech. xiv. 17, 18. The verse is rightly objected to by Duhm and most others on account of its prosaic character and unrhythmical structure, and also because it violates the strophic arrangement which runs through the chapter.

13, 14. Sixth strophe. Forest trees from Lebanon shall be brought for the adornment of the Temple (see Neh. ii. 8). It is difficult to say whether the reference be to building materials

be utterly wasted. The glory of Lebanon shall come 13
unto thee, the fir tree, the pine, and the box tree together; to beautify the place of my sanctuary, and I will make the place of my feet glorious. And the sons of 14
them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee The city of the LORD, The Zion of the Holy One of Israel. Whereas thou hast been forsaken and hated, so 15
that no man passed through thee, I will make thee an eternal excellency, a joy of many generations. Thou 16
shalt also suck the milk of the nations, and shalt suck the breast of kings: and thou shalt know that I the LORD am thy saviour, and thy redeemer, the Mighty

for the sacred edifice, or to ornamental trees planted in the Temple courts. The former view, though less poetic, is more probable; and it is certainly unfair to cite the proverbial expressions of *v.* 17 as an argument against it.

13. *The glory of Lebanon*] ch. xxxv. 2.

the fir tree, the pine, and the box tree together] See ch. xli. 19.

the place of my sanctuary] is the Temple (Jer. xvii. 12), not the city of Jerusalem, as the place where the Temple is situated.

the place of my feet] Cf. Ezek. xliii. 7 ("the place of the soles of my feet").

14. The homage done to Zion by her former oppressors is to be regarded as the consequence of the new glory which accrues to the sanctuary (*v.* 13).

And the sons...feet] The LXX. reads simply: "And there shall come crouching unto thee the sons of thine afflicters and despisers." The words omitted (*all they* and *shall bow...feet*) are an unmetrical gloss.

The Zion of the Holy One of Israel] On the construction of the proper name followed by a genitive see Davidson, *Syntax*, § 24, R. 6.

15, 16. Seventh strophe. Instead of being shunned and hated by all nations, Zion shall become the joy of the whole earth, her wants being abundantly supplied from the best that the nations can bestow.

15. Instead of thy being *forsaken and hated*] Cf. ch. xlix. 14, 21, liv. 6, 11.

so that no man passed through thee] **with none passing by** (or **through**).

16. For the figure in the first half of the verse, cf. ch. xlix. 23; the second half is repeated in xlix. 26.

17 One of Jacob. For brass I will bring gold, and for iron
I will bring silver, and for wood brass, and for stones
iron: I will also make thy officers peace, and [1]thine
18 exactors righteousness. Violence shall no more be heard
in thy land, desolation nor destruction within thy bor-
ders; but thou shalt call thy walls Salvation, and thy
19 gates Praise. The sun shall be no more thy light by
day; neither for brightness shall the moon give light unto
thee: but the LORD shall be unto thee an everlasting

[1] Or, *thy taskmasters*

17, 18. Eighth strophe. The inner order and security of the commonwealth shall correspond to its material splendour,—a double contrast to its present (or past) condition.

17. *For brass...gold etc.*] Cf. ch. ix. 10; 1 Ki. x. 21, 27, and the opposite experience, 1 Ki. xiv. 26 f.

and for wood...iron] These words overload the verse, give an unsuitable idea, and are to be removed as an unauthorised expansion.

I will also make etc.] Render: **And I will appoint Peace as thy government and Righteousness as thy ruler.** The word for *officers* is an abstract noun (like "management" or "magistracy") used in a concrete sense; *exactors* is a plural of majesty, precisely as in ch. iii. 12. Its use here is an *oxymoron*: it denotes a tyrannous, arbitrary ruler (see on ch. liii. 7), the idea conveyed being that the tyranny of the present shall be replaced by the genial rule of Righteousness. In other words, Peace and Righteousness (personified qualities, as ch. lix. 14) shall be the governing powers in the new Jerusalem. The other rendering, "I will make thy governors peaceful," etc. (so virtually the LXX.), is grammatically possible, but yields a sense feeble and unsatisfying.

18. *desolation nor destruction*] ch. lix. 7, li. 19.

thou shalt call thy walls Salvation etc.] This rendering is decidedly preferable to that of most recent commentators: "thou shalt call Salvation thy walls," etc. Moreover the *rule* in such cases (although *v.* 17 furnishes an exception) is that "the nearer obj. is usually def. and the more remote indef." (Davidson, *Syntax*, § 76.) See also on ch. xxvi. 1.

19, 20. Ninth strophe. Comp. Rev. xxi. 23: "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof"; and xxii. 5. It is not implied that the sun and moon shall cease to exist; all that is said is that the new Jerusalem shall not be dependent on these natural luminaries. But that an actual physical illumination of the city by the glory of Jehovah is

light, and thy God thy [1]glory. Thy sun shall no 20
more go down, neither shall thy moon withdraw itself:
for the LORD shall be thine everlasting light, and the
days of thy mourning shall be ended. Thy people also 21
shall be all righteous, they shall inherit the land for ever;
the branch of my planting, the work of my hands, that
I may be glorified. The little one shall become a thou- 22
sand, and the small one a strong nation: I the LORD
will hasten it in its time.

[1] Or, *beauty*

contemplated by the prophet can hardly be doubted. The basis of the conception is perhaps to be found in Ezek. xliii. 2.

19. *thy glory*] **thy beauty**; *vv.* 7, 9, 13.

20. *the days of thy mourning*] Cf. ch. lvii. 18, lxi. 2.

21, 22. Tenth strophe. The community, composed exclusively of righteous persons, shall possess the land for ever; and Jehovah shall be glorified in them.

inherit] Better: **possess**.

the branch of my planting] i.e. "which I have planted." Cf. ch. lxi. 3. The word for *branch* denotes strictly a "shoot"; so also in ch. xi. 1, xiv. 19. For the figure cf. ch. **v.** 7.

22. *The little one...the small one*] Better perhaps: **The least ...the smallest**. The word for "thousand" (*'éleph*) means also a larger or smaller group of families,—"clan" or **tribe**. This is doubtless the sense in which it is employed here: comp. the parallel "nation" in the next line.

will hasten it in its time] The fulfilment shall be instantaneous when the appointed time has arrived. The reference is to the whole of the preceding prophecy.

CH. LXI. THE PROCLAMATION OF GLAD TIDINGS TO ZION.

i. *vv.* 1—3. The speaker (see below) introduces himself as the herald of the coming salvation. Anointed with the spirit of the Lord, he is commissioned to cheer and comfort the distressed people of God by the announcement of a day of spiritual emancipation and privilege which issues in eternal splendour.

ii. *vv.* 4—9. In the end of *v.* 3 the soliloquy has passed insensibly into objective description of the glorious future of Israel; and this is the subject of the remainder of the prophecy. The old waste places shall be rebuilt (*v.* 4); Israel shall be recognised as the priestly people among the nations, while strangers feed its flocks and till its fields (*vv.* 5, 6); the people shall receive double compensation for their past sufferings, and the blessing of Jehovah shall visibly rest on them (*vv.* 7—9)

iii. *vv.* 10, 11. The prophet, speaking as it would appear in the name of the community, exults in the glorious prospect thus disclosed of a spiritual spring-time when Jehovah shall cause righteousness and praise to sprout before all the nations.

It will be seen that in substance the passage deals with the same theme as ch. lx., the future blessedness of Zion. The important difference is the prominence given in the opening monologue (*vv.* 1—3) to the personality and mission of the speaker. The question necessarily arises, Who is this speaker? Whilst the Targum and perhaps a majority of well-known commentators assign the speech to the prophet himself, a number of good authorities regard it as a self-delineation of the ideal Servant of Jehovah such as we have found in ch. xlix. 1—6 and l. 4—9. The question is one of some difficulty, and the chief points involved are the following: (1) The name "Servant of the Lord" does not here occur. But this really counts for little, since the same is true of ch. l. 4—9, where it cannot be doubted that it is the Servant who speaks. (2) It is said that the prophet invariably keeps his own personality in the background and that where any other than Jehovah speaks of himself at length, it is always the Servant. This is true of the author of chh. xl.—lv., but is much less obvious if the present passage has to be assigned to a later writer. The prophet's consciousness of his own mission is strongly expressed in ch. lviii. 1, probably also in ch. lxii. 1, and it is unsafe to assert that he might not have expanded it in such terms as are here used. Another exception to the rule is found in the earlier part of the book in ch. xlviii. 16 (which may however be an interpolation. See on the verse). (3) There are undoubtedly affinities between the conception here and the portrait of the Servant; e.g. the gift of the spirit (xlii. 1), the helpful and consoling ministry (l. 4, xlii. 3), the message of emancipation (xlii. 7, xlix. 9). On the other hand the function claimed by the speaker cannot be said to transcend that of a prophet, and seems to fall below the level of the Servant's great work. He is only the herald of salvation, whereas the Servant is its mediator; there is nothing here to suggest the profound moral influence which is the characteristic of the Servant's ministry to Israel, for it does not appear that the mission of consolation here described consists in anything else than the proclamation of the coming glory. We miss also the element of universalism which is so conspicuous in the Servant's work; and the allusion to a "day of vengeance" strikes a note which is never found in the undoubted utterances of the Servant. (4) Although it may be a begging of the question to assert that the personification of the Servant ceases with ch. liii., it is certainly difficult to find a place for this portrait in the cycle of Servant-poems. These passages shew a well-marked progression and connexion of thought, and one must hesitate to believe that after the climax in ch. liii. the same personage should again appear in what must

The spirit of the Lord GOD is upon me; because the 61
LORD hath anointed me to preach good tidings unto
the [1]meek; he hath sent me to bind up the broken-
hearted, to proclaim liberty to the captives, and [2]the
opening *of the prison* to them that are bound; to proclaim 2

[1] Or, *poor* [2] Or, *opening* of the eyes

be considered a subordinate character. (5) The reasons for supposing that the Servant is here introduced as speaker lose all their force if we accept the probable theory that this chapter was written by a much later prophet than second Isaiah, but one who was familiar with the earlier portraits of the Servant and whose conception of his own prophetic office was influenced by them. That our Lord quotes the passage as descriptive of Himself and His message (Luke iv. 18 f.) does not decide the question, for the ideal prophet is as truly a type of Christ as the Servant himself.

1—3. The prophet as Evangelist.

1. *The spirit...upon me*] Cf. xlii. 1, xlviii. 16 (lix. 21).

because the LORD hath anointed me] The abiding possession of the spirit is the consequence of this consecrating act of Jehovah. "Anoint" is used, as often, in a metaphorical sense. The idea that prophets were actually anointed with oil is supported only by 1 Ki. xix. 16, and even there the sense may be metaphorical since (as Cheyne observes) we do not read that the act was performed.

to preach good tidings] The verb is *bassēr* (εὐαγγελίσασθαι), on which see the notes to xl. 9 and lii 7. It is to be remarked that in chh. xl.—lv. the *mĕbassēr* (or *mebasséreth*) is an ideal personage or company, whose function is quite distinct from that of the prophet or the Servant.

to bind up (i.e. **heal**) *the broken-hearted*] Cf. Ps. cxlvii. 3, xxxiv. 18, li. 17.

The terms "meek" and "broken-hearted" denote the *religious* qualities which characterise the recipients of the prophet's Evangel. How far the following designations, "captives," "bound," "mourners," are to be understood in a spiritual sense is doubtful. It is not unlikely that the immediate reference is to the social evils whose redress is already demanded in ch. lviii. 6, 9.

to proclaim liberty] A suggestive expression, shewing that the idea of the year of salvation is based on the institution of the Jubilee; see Lev. xxv. 10; and cf. Jer. xxxiv. 8, 15, 17; Ezek. xlvi. 17. These, indeed, are the only occurrences of the word for "liberty" (*dĕrôr*), which is thus seen to denote always a universal emancipation by public decree.

the opening of the prison] The rendering "opening *of the eyes*"

[1]the acceptable year of the LORD, and the day of
3 vengeance of our God; to comfort all that mourn; to
appoint unto them that mourn in Zion, to give unto
them a garland for ashes, the oil of joy for mourning,
the garment of praise for the spirit of heaviness; that
they might be called trees of righteousness, the planting
4 of the LORD, that he might be glorified. And they shall
build the old wastes, they shall raise up the former deso-
lations, and they shall repair the waste cities, the desola-
5 tions of many generations. And strangers shall stand

[1] Or, *the year of the LORD's good pleasure*

(marg.) does not suit the context, though it is true that the word is generally used of the opening of eyes (once of ears). [In the Heb. read *pĕḳaḥḳôaḥ* as a single word, = "opening."]

2. *the acceptable year of the LORD*] Rather: **a year of Jehovah's favour** (ch. xlix. 8); and so in the next line, **a day of our God's vengeance** (cf. lxiii. 4, ch. xxxiv. 8). *vengeance*] i.e. on the oppressors of Israel, perhaps also on the sinful members of the nation (lix. 16 ff.).

to comfort all that mourn] Cf. ch. lvii. 18. The clause belongs metrically to the next verse.

3. *unto them that mourn in Zion*] Lit. "the mourners of Zion," which might mean either "those that mourn *for* Zion" (as lxvi. 10) or those who mourn *in* her. But both syntax and rhythm demand the excision of these words with the following inf., as a marginal variant of "all that mourn; to appoint."

a garland (lit. "a turban") *for ashes*] Ashes sprinkled on the head were a sign of mourning (2 Sam. xiii. 19); these shall be replaced by the headdress which betokened dignity or festivity (see on *v.* 10). There is a paronomasia in the Hebrew which cannot be imitated in English.

oil of joy for mourning] (Omit the art.) As anointing with oil was a mark of joy or honour (Ps. xlv. 7, xxiii. 5; Luke vii. 46), so its omission was one of the tokens of mourning (2 Sam. xiv. 2).

the spirit of heaviness] **a failing spirit**; the same word as "dimly burning" in ch. xlii. 3.

that they might be called] Strictly, **and they shall be called.**

trees of righteousness] Lit. "oaks" or "terebinths." The evergreen tree is a favourite emblem of the life of the righteous: Jer. xvii. 8; Ps. i. 3, xcii. 14.

the planting...glorify himself] See ch. lx. 21.

4—9. Restoration, prosperity and honour.

4. Comp. ch. xlix. 8, lviii. 12, lx. 10.

5, 6. Israel's priesthood among the nations, and the services

and feed your flocks, and aliens shall be your plowmen
and your vinedressers. But ye shall be named the 6
priests of the LORD: men shall call you the ministers
of our God: ye shall eat the wealth of the nations, and
[1]in their glory shall ye boast yourselves. For your 7
shame *ye shall have* double; and for confusion they shall
rejoice in their portion: therefore in their land they
shall possess double: everlasting joy shall be unto them.
For I the LORD love judgement, I hate robbery [2]with 8

[1] Or, *to their glory shall ye succeed*
[2] Or, *for* (or *with*) *a burnt offering*

rendered to it by the latter. The meaning of course is not that all Israelites shall minister in the Temple or that a separate sacerdotal order shall not exist (see on the contrary ch. lxvi. 21) but simply that in relation to the Gentiles, Israel shall enjoy a position of privilege analogous to the relation between priests and laymen. The fundamental idea of priesthood in the O.T. being the right of approach to God, this idea is conceived as realised in a system which may be likened to a series of concentric circles,—priests, Levites, ordinary Israelites, Gentiles,—each grade standing nearer to God than the next. It was Israel's calling to be a "kingdom of priests" (Ex. xix. 6), and in the latter days this destiny will be fulfilled in their mediatorial relation to the outer world. Although prophecy in general accords a position of supremacy to Israelites in the future kingdom of God, the distinction is perhaps nowhere so definitely formulated as here.

5. *aliens*] lit. "sons of foreignness" (see on ch. lvi. 3).

6. *the wealth of (the) nations*] as ch. lx. 5, 11.

in their glory shall ye boast yourselves] So the chief ancient versions. Another rendering is **to their glory shall ye succeed** (marg.); the exact idea being that Israel and the heathen shall "exchange places," the glory that now belongs to the latter being transferred to the former.

7. The first half of the verse, which is not found in LXX., is harsh in construction; and the text as it stands is corrupt. No very satisfactory correction has been found. The general sense, however, is sufficiently established by the second half: the prosperity of the future shall be a twofold recompense for the miseries of the past and the present.

double] in the same sense (*mutatis mutandis*) as ch. xl. 2.

everlasting joy] ch. xxxv. 10 (= li. 11).

8. Jehovah's righteousness demands this reversal of the present relations of Israel and the heathen.

I hate robbery with iniquity] The translation of the marg. and

iniquity; and I will give them their recompence in truth,
and I will make an everlasting covenant with them.
9 And their seed shall be known among the nations, and
their offspring among the peoples: all that see them
shall acknowledge them, that they are the seed which
the LORD hath blessed.
10 I will greatly rejoice in the LORD, my soul shall be
joyful in my God; for he hath clothed me with the
garments of salvation, he hath covered me with the robe
of righteousness, as a bridegroom [1]decketh himself with
a garland, and as a bride adorneth herself with her

[1] Heb. *decketh as a priest.*

A.V., "for (a) burnt offering," would shut us up to a wrong interpretation of the prophet's thought. The robbery to which he refers is not that practised by Israelites on God (Mal. iii. 8, 9), but the iniquitous treatment of Israel by its foes. Instead of עוֹלָה (= burnt-offering) we must with LXX. point עַוְלָה (= iniquity).

an everlasting covenant] Cf. ch. lv. 3, lix. 21.

9. In virtue of this everlasting covenant the blessing of Jehovah descends on their offspring (cf. ch. lxv. 23), compelling the admiration of the world.

10. According to the Targum and some critics the speaker here is the Zion of the future; while Delitzsch and others, who assign the preceding words to the Servant of Jehovah, suppose that he is still the speaker. If the prophet be the speaker he transports himself to a future standpoint, and there is no reason why he should not at the same time become the mouthpiece of the redeemed community. But we agree with Duhm and Cheyne that the verse stands out of its proper position and interrupts the connexion of *v.* 9 with *v.* 11.

garments of salvation etc.] Cf. ch. lix. 17; Ps. cxxxii. 9, 16.

salvation and *righteousness* are, as often, synonymous.

as a bridegroom decketh himself with a garland] (as *v.* 3). The last word denotes a headdress worn by priests (Ex. xxxix. 28; Ezek. xxiv. 17, xliv. 18), by fashionable ladies (ch. iii. 20), and (according to this passage) by a bridegroom. The verb for "decketh himself" means to officiate as a priest (Hos. iv. 6, etc.), and its use here ("maketh his headdress priestly") is so peculiar as to be suspicious.

and as a bride...her jewels] Lit. "her implements"! Instead of this somewhat prosaic word (כליה), Ehrlich proposes to read כלילה, "garland" (after Syriac).

jewels. For as the earth bringeth forth her bud, and 11
as the garden causeth the things that are sown in it to
spring forth; so the Lord GOD will cause righteousness
and praise to spring forth before all the nations.

11. *as the earth etc.*] i.e. as surely as the seed germinates in the earth, so surely will Jehovah bring to pass the great redemption here promised through the self-fulfilling power of His word. Cf. ch. lv. 10, xlii. 9, xliii. 19, lviii. 8.

CH. LXII. INTERCESSION FOR THE SALVATION OF ZION, WITH FURTHER PREDICTIONS OF HER GLORY.

Although the chapter is commonly treated as forming along with ch. lxi. a single discourse, it has a distinct character of its own, and is perhaps better regarded as the last member of the Trilogy commencing with ch. lx. There are three clearly marked sections:

i. *vv.* 1—5. The prophet announces his purpose to labour unremittingly on behalf of Zion (*v.* 1), assured that the time is at hand when her righteousness shall be manifested to all the world, and a new name shall symbolise her new relation to Jehovah (*vv.* 2, 3). Instead of being forsaken and desolate she shall be reunited to her Husband and her children, and her God shall rejoice over her as a bridegroom over his bride (*vv.* 4, 5).

ii. *vv.* 6—9. Even now the prophet sees in vision the walls of the city crowned with faithful "watchers," whose function is to remind Jehovah unceasingly of His promises to Jerusalem (*vv.* 6, 7). For the encouragement of the "remembrancers" these promises are supplemented by the oath of Jehovah, that strangers shall no longer be permitted to rob the community of the fruit of its labours (*vv.* 8, 9).

iii. *vv.* 10—12. A last summons to "prepare the way of the people," i.e. the returning exiles (*v.* 10). The proclamation has gone forth to the end of the world; Zion's salvation draws near and her sentence of rejection is finally reversed (*vv.* 11, 12). This last section is almost wholly made up of reminiscences of earlier passages.

The above division, which is that of the Massoretic text, seems the most natural, having regard to the order of the thought. It is pointed out by Duhm and others that a change of form (from trimeter distichs to elegiac rhythm) occurs at *v.* 4; hence *vv.* 4—9 are treated as a separate poem from *vv.* 1—3. But the metre of *v.* 3 appears to us very uncertain; and we venture to think that the writer has allowed himself to glide insensibly from the one measure to the other.

62 For Zion's sake will I not hold my peace, and for
Jerusalem's sake I will not rest, until her righteousness
go forth as brightness, and her salvation as a lamp that
2 burneth. And the nations shall see thy righteousness,
and all kings thy glory: and thou shalt be called by a
new name, which the mouth of the LORD shall name.
3 Thou shalt also be a crown of beauty in the hand of the
4 LORD, and a royal diadem in the hand of thy God. Thou
shalt no more be termed Forsaken; neither shall thy
land any more be termed Desolate: but thou shalt be
called [1]Hephzi-bah, and thy land [2]Beulah: for the LORD

[1] That is, *My delight is in her.* [2] That is, *Married.*

1. The speaker here is most naturally to be supposed the prophet, although the words are often explained as those of Jehovah Himself. This, however, is less probable, in spite of the fact that the verb for "hold my peace" is always in these chapters, except here and *v.* 6, used by or of Jehovah (ch. xlii. 14, lvii. 11, lxiv. 12, lxv. 6); for when Jehovah breaks His silence salvation has come. The thought of the verse is entirely appropriate on the lips of the prophet who wrote ch. lxi. 1 ff.; he declares that he will persevere in the course of action there described until the year of Jehovah's favour has actually come.

until her righteousness...brightness] i.e. until her right, at present obscured, becomes brilliantly manifest (Ps. xxxvii. 6). Comp. ch. lx. 2, 3, lviii. 8.

a lamp that burneth] **a burning torch**.

2. *nations...kings...*] Cf. ch. lx. 3.

a new name] The symbol both of a new character and a new relation to God. Cf. Rev. ii. 17, iii. 12, ch. lxv. 15.

which the mouth of the LORD *shall name*] Rather: **shall determine** (as Gen. xxx. 28). This new name is a mystery (see Rev. ii. 17) yet to be disclosed, and is not to be brought into connexion with the names of *v.* 4 and *v.* 12.

3. *a crown of beauty*] There is probably an allusion to the mural crown which tutelary deities of cities are sometimes represented as wearing, on ancient coins, etc. The prophet for some reason hesitates to adopt the heathen image in its completeness; and pictures Jehovah as holding the crown in His hand.

4, 5. The reunion of Zion with her Husband and her children. Cf. ch. xlix. 14 ff., liv. 1 f., 4 ff.

4. *Forsaken*] Heb. *'ăzûbāh*; found as a proper name in 1 Ki. xxii. 42. Similarly *Hephzi-bah* (= "delight in her") is the actual name of the mother of Manasseh (2 Ki. xxi. 1).

Desolate] as the contrast to *Bĕ'ûlāh* (see on liv. 1) must mean

delighteth in thee, and thy land shall be married. For 5
as a young man marrieth a virgin, so shall thy sons
marry thee: and [1]as the bridegroom rejoiceth over the
bride, so shall thy God rejoice over thee.

[1] Heb. *with the joy of the bridegroom.*

"deserted by her husband." It would be better to point the word as in liv. 1 (יִשַּׁמָּה).

5. *so shall thy sons marry thee*] The harshness of the conception is obvious; and it is hardly relieved by pointing to the double meaning of the verb *bā'al* ("marry" and "possess"). Lowth and others, by a slight emendation of the text, read "so shall thy Builder (Jehovah) marry thee." (So Cheyne, who refers to Ps. cxlvii. 2 [cf. cii. 16]: "Jehovah is the builder up of Jerusalem.") See on xlix. 17.

6, 7. Jehovah hears perpetually the voice of importunate intercession ascending for the ruined walls of Jerusalem. This is the thought poetically expressed in the two verses, but the details of the conception present two difficult questions. In the first place, Who are meant by the *watchmen*, or rather **watchers**? [The word differs from that used in lvi. 10, lii. 8 (= "lookers out") and means literally "keepers" or "guards" (Cant. iii. 3, v. 7; Ps. cxxvii. 1).] (*a*) Some hold that it is here a name for the company of prophets, but this view has little in its favour. The function ascribed to the watchers is not prophetic, and the word is nowhere else applied to a prophet except in ch. xxi. 11 f., where there is obviously a *comparison* of the prophet to a city watchman. (*b*) Another, but still less probable, opinion is that pious Israelites are meant. (*c*) The best interpretation is that of the Jewish exegetes, that the "watchers" are angelic beings, forming the invisible guard of the city. The representation, therefore, is purely ideal, and this fact has to be borne in mind in considering the second question, Who is the speaker in the first half of *v.* 6? The prophet could not strictly be said to appoint either angelic or prophetic watchers; hence the prevalent opinion is that Jehovah is the speaker. On the other hand it seems unnatural that Jehovah should appoint those who are to remind Himself of His own promises, and it is certainly the prophet who speaks in the latter part of the verse. It might be held that the language is not too bold for the prophet to use of himself in describing a scene which belongs to the region of the spiritual imagination, just as other prophets do things in vision which exceed human capacity (cf. Zech. xi. 7 ff.). Cheyne regards the three passages, lxi. 1 ff., lxii. 1 ff., and 6 f., as soliloquies of the ideal Servant of Jehovah, or rather of that ideal as reflected in the mind of a later disciple of the Second Isaiah; but that view has little plausibility (see the Introductory Note on ch. lxi.).

6 I have set watchmen upon thy walls, O Jerusalem;
they shall never hold their peace day nor night: ye that
7 are the LORD'S remembrancers, [1]take ye no rest, and give
him no [2]rest, till he establish, and till he make Jerusalem
8 a praise in the earth. The LORD hath sworn by his
right hand, and by the arm of his strength, Surely I will
no more give thy corn to be meat for thine enemies;
and strangers shall not drink thy [3]wine, for the which
9 thou hast laboured: but they that have garnered it
shall eat it, and praise the LORD; and they that have
gathered it shall drink it in the courts of my sanctuary.

[1] Or, *keep not silence* [2] Heb. *silence.* [3] Or, *vintage*

6. *I have set...walls*] Another translation might be: "I have appointed guardians over thy walls." The verb for "set" means strictly "commission," and the thing put in commission is expressed by the prep. rendered "upon." On either view, the "walls" are the ruined walls of the actual city, rather than those of the ideal Zion of the future (cf. ch. xlix. 16).

ye that are the LORD'S remembrancers] These words are to be joined with *v.* 7.

7. *take ye no rest*] Lit. "No rest to you!"

8, 9. Jehovah has sworn that the Jews shall no longer be spoiled by their enemies, but shall be secured in the peaceful enjoyment of the fruits of the ground. The phrase "no more" seems to imply that at the time of writing the community was exposed to the depredations of its hostile neighbours This would be an additional indication of post-exilic authorship, which is confirmed by the mention of the Temple courts in the end of *v.* 9.

8. *The LORD hath sworn by his right hand etc.*] i.e. so surely as He has the power to help. Cf. ch. xlv. 23, liv. 9.

enemies...strangers] Perhaps the Persian officials (Neh. v. 15), or the hostile Samaritans or Edomites.

thy wine] Lit. "new wine," must.

9. Cf. ch. lxv. 21, 22.

in the courts of my sanctuary] Rather: **in my holy courts.** The allusion is to the festivals in the Temple, where the first-fruits were eaten with rejoicing before Jehovah (Deut. xii. 17 f., xiv. 23 ff., xvi. 9—17). The verb rendered "praise" (*hillēl*) may here have the technical sense of "observe the *Hillûlîm*" (Lev. xix. 24, Jud. ix. 27),—the feast of vintage and fruit-gathering.

10—12. A summons to return from exile. The passage resembles ch. xlviii. 20 ff., lii. 11 f.; and at first sight it seems to imply that no exodus from Babylon has as yet taken place. This

Go through, go through the gates; prepare ye the 10
way of the people; cast up, cast up the high way; gather
out the stones; lift up an ensign [1]for the peoples. Be- 11
hold, the LORD hath proclaimed unto the end of the
earth, Say ye to the daughter of Zion, Behold, thy sal-
vation cometh; behold, his reward is with him, and his

[1] Or, *over*

indeed has been the prevalent view of commentators, based on the assumption that the writer is the same as in the two parallels. But the secondary character of the passage, betrayed by the accumulated citations, is adverse to this hypothesis, and it will be seen that the language itself is susceptible of a different explanation. It is certain that a return of exiled Israelites is announced, but there is nothing to exclude the supposition that (as in ch. lx. 4, 9) the return of those who took advantage of the edict of Cyrus lies behind the prophet's standpoint.

10. *Go through, go through the gates*] To whom are these words addressed? The gates might be those of Babylon, in which case the passage is the exact counterpart of ch. xlviii. 20 ("Go ye forth of Babylon") and lii. 11 ("go ye out from thence"). We might suppose the summons addressed to those Jews who still remained in Babylon in the time of the Trito-Isaiah, although the next clause is not favourable to that interpretation. It is possible, on the other hand, that those addressed are the present inhabitants of Jerusalem, who are invited to prepare for the final restoration of the Dispersion. The gates must then be those of Jerusalem or of the Temple (so Duhm).

prepare ye the way of the people] In ch. xl. 3 a similar command is addressed to angelic beings, and the "way" is that by which Jehovah Himself is to return, at the head of His people. Here the persons addressed must be the same as in the first clause of the verse; and throughout this section the prophet appears studiously to avoid the idea, so prominent in the earlier part of the book, of a triumphal march of Jehovah in person through the desert to Jerusalem.

cast up the high way] ch. lvii. 14.

lift up an ensign for the peoples] Cf. ch. xlix. 22.

11. *Behold, the LORD hath proclaimed etc.*] Cf. ch. xlviii. 20. There redeemed Israel is enjoined to declare to all the world the great salvation it has experienced; here Jehovah Himself makes it known.

thy salvation cometh] Instead of "the Lord GOD shall come" in ch. xl. 10.

behold, his reward is with him etc.] Repeated from xl. 10 (see on the passage). The chief ancient versions seem to have felt

12 [1]recompence before him. And they shall call them The holy people, The redeemed of the LORD: and thou shalt be called Sought out, A city not forsaken.

[1] Or, *work*

the want of a personal antecedent to the pronouns; hence they render in the previous clause "thy Saviour" for "thy salvation."

12. Zion and its people shall then be recognised in their true character by all.

The holy people] The priesthood of humanity; ch. lxi. 6.

The redeemed of the LORD] ch. xxxv. 10 [li. 10]; cf. xlviii. 20.

Sought out] i.e. "much sought after." Cf. Jer. xxx. 17, "This is Zion whom no man seeketh after."

A city not forsaken] See *v.* 4.

CH. LXIII. **1—6**. THE DAY OF VENGEANCE IN EDOM.

These verses form a detached oracle, representing the final triumph of Jehovah over the enemies of His people. The image presented is one of the most impressive and awe-inspiring in the O.T., and it is difficult to say which is most to be admired, the dramatic vividness of the vision, or the reticence which conceals the actual work of slaughter and concentrates the attention on the divine Hero as he emerges victorious from the conflict.—A solitary and majestic figure, in blood-red vesture, is seen approaching from the direction of Edom. A question of surprise escapes the prophet's lips as he contemplates the singular and startling apparition; and a brief reply comes from afar, indicating that the Hero is Jehovah, the Saviour-God of Israel (*v.* 1). The prophet then ventures to address himself directly to the advancing figure, inquiring the meaning of His crimson-stained raiment (*v.* 2). What follows (*vv.* 3—6) contains Jehovah's answer to the prophet's challenge, and the explanation of His strange appearance. The day of vengeance, the necessary preliminary to redemption, has come and passed (*v.* 4); the foes of Israel have been annihilated, as in some vast winepress (*vv.* 3, 6); and this great act of judgement has been accomplished by Jehovah alone, no human helper having been found to execute His will (*v.* 5).

It was a serious misapprehension of the spirit of the prophecy which led many of the Fathers to apply it to the passion and death of Christ. Although certain phrases, detached from their context, may suggest that interpretation to a Christian reader, there can be no doubt that the scene depicted is a "drama of Divine Vengeance" (G. A. Smith), into which the idea of propitiation does not enter. The solitary figure who speaks in *vv.* 3 ff. is not the Servant of the Lord, or the Messiah, but Jehovah Himself (comp. the parallel ch. lix. 16); the blood

Who is this that cometh from Edom, with [1]dyed 63
garments from Bozrah? this that is glorious in his
apparel, marching in the greatness of his strength?

[1] Or, *crimsoned*

which reddens His garments is expressly said to be that of His enemies; and the "winepress" is no emblem of the spiritual sufferings endured by our Lord, but of the "fierceness and wrath of Almighty God" (Rev. xix. 15) towards the adversaries of His kingdom. While it is true that the judgement is the prelude to the redemption of Israel, the passage before us exhibits only the judicial aspect of the divine dealings, and it is not permissible to soften the terrors of the picture by introducing soteriological conceptions which lie beyond its scope.

1. On *Bozrah*, a city of Edom, see on ch. xxxiv. 6.

with dyed garments] Or, **with bright coloured garments**. The word for "dyed," which occurs only here, is thought to mean literally "sharp," "piercing."

The mention of Edom as the scene of a judgement which is obviously universal (see *vv.* 3, 6), including all the enemies of Jehovah and Israel, is a feature common to this prophecy and that of ch. xxxiv. It is partly accounted for by the embittered relations between the two peoples, of which traces are found in post-exilic writings (see the note on ch. xxxiv.); and partly perhaps by the ancient conception that Jehovah marches from Edom to the succour of His people (Jud. v. 4). The reference to Edom is nevertheless felt to be a difficulty by many commentators; and to get rid of it a clever conjecture of Lagarde is approved by several (Duhm, Marti, Condamin and others). The first two lines are rendered:

"Who is this that comes *reddened* (מְאָדָם)—
Coloured in his garments *more than a vinedresser* מִבֹּצֵר."

The textual changes are slight, but Cheyne shewed the sounder judgement in rejecting the emendations (so Kittel, Gressmann, Littmann and Whitehouse).

glorious in his apparel] The word for *glorious* is lit. "swelling," being identical with that which is wrongly rendered "rugged" in ch. xlv. 2 (see the note). It is doubtful what is the exact sense of the expression "swelling in his raiment." Duhm's suggestion of loose robes inflated by the wind seems a little fanciful. On the other hand "beautiful" or "splendid" (LXX. ὡραῖος) conveys an impression hardly consistent with the image, since the garments of the divine champion are said to be "defiled" by the blood of His enemies (*v.* 3).

marching] Vulg. *gradiens*. This however may represent a variant reading (*ṣō'ēd*, cf. Jud. v. 4) which is perhaps preferable to the Massoretic text (*ṣō'eh*). The Heb. word occurs in the

2 I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments
3 like him that treadeth in the winefat? I have trodden the winepress alone; and of the peoples there was no man with me: yea, I [1]trod them in mine anger, and trampled them in my fury; and their [2]lifeblood [3]is sprinkled upon my garments, and I [4]have stained all my

[1] Or, *will tread...and trample* [2] Or, *strength*
[3] Or, *shall be* [4] Or, *will stain*

difficult passage li. 14 with the sense of "crouching." Those who retain it here explain it in various ways with the help of the Arabic as a "gesture of proud self-consciousness" (Del.); "swaying to and fro"; "with head thrown back," etc.

I that speak in righteousness etc.] i. e. "speak righteously" (cf. xlv. 19). Jehovah declares Himself to be true in speech, faithfully fulfilling His prophecies, and powerful in deed (*mighty to save*).

2. The meaning of Jehovah's appearing is not yet explained, and so the dialogue proceeds.

Wherefore art thou red in thine apparel] Better: **Wherefore is there red on thine apparel**; the form of the question indicating that the red colour is not that of the vesture itself but is something adventitious. "Red" (*'ādōm*) is suggested by *Edom*, just as the figure of the winepress may be suggested by the resemblance of *Bozrāh* (*v.* 1) to *bāẓîr* (vintage). The figure, however, is in itself an appropriate one; the winepress appearing "as an emblem on the coins of Bostra during the Roman rule" (Cheyne, *Comm.*).

3 ff. Jehovah's answer, disclosing the reason of His appearing.

I have trodden the winepress] Or, **winetrough**. The word (*pûrāh*), from a root meaning "to foam," seems to be poetic, although the only other instance of its use is prosaic enough (Hag. ii. 16). For the image of the winepress cf. Lam. i. 15; Joel iii. 13.

and of the peoples there was no man with me] See *v.* 5.

and *I trod them etc.*] The use of past tenses throughout the verse is imperatively demanded by the sense, although it requires a series of changes in the vowel-points (*Vav consec.* for simple *Vav*). The reason of the Massoretic punctuation was the desire to make it plain that the prophecy relates to the future. This of course is true; but though the event be in itself future, it is represented in the vision as past, from the standpoint of the speaker. Otherwise, the verse would contain no answer to the question of *v.* 2.

their lifeblood] Lit. "their juice." The word occurs only here and in *v.* 6. *is sprinkled*] 2 Ki. ix. 33; see on ch. lii. 15.

I have stained] Rather: **I have defiled**. (The form in the

raiment. For the day of vengeance [1]was in mine heart, 4
and [2]the year of my redeemed is come. And I looked, 5
and there was none to help; and I wondered that there
was none to uphold: therefore mine own arm brought
salvation unto me; and my fury, it upheld me. And 6
[3]I trod down the peoples in mine anger, and [4]made them
drunk in my fury, and I [5]poured out their lifeblood on
the earth.

[1] Or, *is* [2] Or, *my year of redemption*
[3] Or, *I will tread...and make...and I will pour out*
[4] Or, according to another reading, *brake them in pieces*
[5] Or, *brought down their strength to the earth*

original is either Aramaic or is a half-hearted attempt to substitute an impf. (אגאל) for the original perf. (גאלתי).)

4. *the day of vengeance*] announced in ch. lxi. 2.

was in mine heart] i. e. in my purpose.

the year of my redeemed] Another rendering, preferred by many authorities, is **the year of my redemption** (marg.): the plural being taken as expressing the abstract idea, in accordance with a common Heb. usage. The year of redemption is the same as the year of Jehovah's favour in ch. lxi. 2; it is the time of Israel's victory and salvation, a year that has no end.

5. Comp. ch. lix. 16. The verse explains why it is that Jehovah treads the winepress *alone* (*v.* 3). The expectation that some human helper would appear on the side of Jehovah is more remarkable here than in ch. lix. 16, where the judgement was on Israel itself, and the complaint might be that even within the chosen nation no champion of righteousness could be found. The idea that such a champion might have been found amongst heathen nations is of course much less easily explained; unless, with Duhm, we suppose that the prophet is sadly contrasting his own age with the more hopeful time of the Second Isaiah, when the faith of Israel was directed to Cyrus as the agent of Jehovah's purposes on earth.

6. Repetition of the thought of *v.* 3.

And I trod down (the) peoples] The verb differs from either of those in *v.* 3.

made them drunk] Some MSS., as well as the first printed edition of the Hebrew Bible (Soncino, 1488), read "broke them in pieces" (see marg.). The Targ. likewise supports this reading, which is more suitable to the context than that of the received text. The orthographic difference is minute (substitution of ב for כ).

and I poured out their lifeblood] as in *v.* 3. The A.V.

("strength") thinks of another noun, similar in form, but from a different root, meaning "glory" (cf. 1 Sam. xv. 29).

The poem ends in the middle of a distich, and has probably been incompletely transmitted.

CH. LXIII. 7—LXIV. 12. A PRAYER OF THE PEOPLE FOR THE RENEWAL OF JEHOVAH'S FORMER LOVINGKINDNESS.

(1) *vv.* 7—10. The prayer begins with thankful commemoration of Jehovah's goodness to the nation in the days of old (*v.* 7). The reference is to the time of Moses and Joshua, when Jehovah's loving confidence in His children had not yet been betrayed (*v.* 8), and when He continuously manifested Himself as their Saviour, bearing them safely through all dangers (*v.* 9). But this ideal relation between Israel and its God has long since been broken, through the rebellion and ingratitude of the people (*v.* 10).

(2) *vv.* 11—14. Yet in seasons of distress the better mind of the nation dwells wistfully on those ancient wonders of grace, and longs that Jehovah may again put forth His strength and vindicate His glorious name.

(3) *vv.* 15—19. From the past the writer turns to the gloomy present, beseeching Jehovah to take notice of and have compassion on the affliction of His people; for He alone, and not Abraham or Israel, is the Father of the nation, and its Redeemer from of old (*vv.* 15, 16). With increasing intensity of emotion, the prophet remonstrates with God for so withdrawing Himself from the people as to harden them in sin (*v.* 17) and cause them to be as if He had never ruled over them (*v.* 19).

(4) lxiv. 1—7. A passionate wish that Jehovah might now rend asunder the solid firmament, and melt the mountains, and make Himself known to the nation by terrible acts, surpassing the expectations of His people (*vv.* 1—3), is succeeded by a more reflective strain, as the writer seeks for a reconciliation of Jehovah's attitude to Israel with His eternally righteous character. He, the only God known who acts for those who believe on Him, is yet wroth with His people so that they fall into sin (*vv.* 4, 5). The lamentable consequences of this hiding of God's face on the religious condition of the people are described in *vv.* 6, 7.

(5) *vv.* 8—12. Final appeal to the Fatherhood of God, and His consideration for the work of His hands (*v.* 8). Let Him moderate His wrath and remember that we are His people (*v.* 9). For surely the punishment of sin has been sufficient,—the holy cities ruined, Jerusalem a desolation, the Temple burned with fire (*vv.* 10, 11). Can Jehovah look on these things and yet restrain His compassion (*v.* 12)?

So far as its *ideas* are concerned, this arresting passage might have been written at almost any period from the Exile downwards. It is an impassioned prayer wrung from the heart of the community by a long continued experience of adversity, in which

it recognised the token of Jehovah's displeasure. Its strongly marked *liturgical* character suggests that it was composed for use in public worship, and occasions to which such a liturgy would be suitable were frequent in the history of post-exilic Judaism. The devotional tone and attitude which find expression are also of a kind which, though first born in the sorrows of exile, nevertheless persisted through many centuries, and are reflected in several late Psalms. Along with much that is of the permanent essence of prayer—thanksgiving, penitence, confession, supplication—the section contains features which are characteristic of post-exilic piety. Specially noteworthy is the plea that the sinfulness of the people is due to the excessive and protracted anger of Jehovah, who "causes them to err from his ways" (lxiii. 17; cf. lxiv. 5, 7). This feeling appears to proceed from two sources: on the one hand the conviction that national calamity is the proof of Jehovah's anger; and on the other the lesson taught by the prophets, that the cause of Jehovah's anger is the people's sin. The Jewish Church was unable perfectly to harmonise these principles. The writer here accepts the verdict of Providence on the sins of the nation; but he feels also a disproportion between the offence and the punishment, which neutralises all efforts after righteousness, unless Jehovah relent from the fierceness of His wrath. Yet amidst all perplexities he holds fast to the faith in the Fatherhood of God, and appeals to the love which must be in His heart, although it be not manifest in His providential dealings.

The historical allusions do not enable us to determine the date of the composition with complete confidence. The most baffling of these is the statement of lxiii. 18 that the Holy Land (or the sanctuary) has been possessed "but a little while"; but we shall see that this is in all probability a mistaken reading, and may be neglected except in so far as the better text bears witness to a *desecration* of the Temple. More serious is the inference from lxiv. 11, that the Temple has been burned with fire. It is most natural to understand this of the destruction of the city and Temple by the Chaldeans in 586, and to conclude that the prayer was written either during the Exile or at latest before the rebuilding of the Temple in 520. It is to be noted that in lxiv. 11 the catastrophe is spoken of as a not just recent event; hence the early post-exilic period (between 538 and 520) is the time to which the passage would be most appropriately assigned; and it may be added that this date would be quite consistent with the received reading of lxiii. 18. It is at least certain that no other known situation suits the indications of the poem so well as this. The age of the Trito-Isaiah is excluded by the fact that at that time the second Temple was in existence; for Duhm's explanation that the writer simply ignores the sanctuary of his own day because of its inferiority to Solomon's Temple cannot be regarded as satisfactory; and the conjecture that Zerubbabel's

7 I will make mention of the lovingkindnesses of the
LORD, *and* the praises of the LORD, according to all that
the LORD hath bestowed on us; and the great goodness
toward the house of Israel, which he hath bestowed on
them according to his mercies, and according to the
8 multitude of his lovingkindnesses. For he said, Surely,
they are my people, children that will not deal falsely:

Temple had been destroyed by the Samaritans before the time of Ezra and Nehemiah is incredible in view of the silence of history. On the other hand nothing is gained by bringing down the date of composition (with Cheyne) to the time of Artaxerxes Ochus (*c.* 350), and connecting the situation with a supposed destruction of the Temple, of which there is again no evidence. It would be better, with Marti and others, to regard lxiv. 10—12 as a late addendum written after the destruction of the Temple by Antiochus Epiphanes (1 Macc. iv. 38), and the rest of the passage as the work of Trito-Isaiah. But on the whole the best solution seems to be the one suggested above,—that the prayer was composed soon after the Return from Babylon, and that its continued use as a liturgy caused it to be incorporated in this later post-exilic prophecy.

7—10. Celebration of Jehovah's past mercies to Israel,—a frequent feature of O.T. prayers (Ps. lxxvii. 10—15, lxxviii. 1—4, lxxxix. 1 f., cv. 1 f., cvi. 2; Neh. ix. 5 ff., etc.).

7. *I will make mention of*] Lit. "commemorate," but with the implied idea of praise, as 1 Chr. xvi. 4; Ps. xlv. 17, lxxi. 16; Isa. xxvi. 13, etc.

the praises of the LORD] the **praiseworthy deeds**, as ch. lx. 6.

according to] (lix. 18) "as is fitting in view of."

and the great goodness] Cf. Ps. cxlv. 7, where the expression occurs. But it is better to omit the copula with LXX., and render "[Jehovah] great in goodness."

according to his mercies etc.] Cf. Ps. li. 1,—one of several points of resemblance,—also Ps. cvi. 45.

8. The retrospect goes back to the beginning of the nation's history, when Jehovah's affection for His people was still unimpaired. Cf. Hos. xi. 1, "When Israel was a child, then I loved him."

For he said] **And said**, continuing the subordinate clause of *v.* 7.

children (**sons**) *that will not deal falsely*] will not prove illegitimate. Contrast ch. i. 2, xxx. 9.

so he was their saviour] **and he became to them a saviour**. LXX. adds from the following verse: **in all their distress**. On metrical grounds the addition is an obvious improvement; and it leads to the true explanation of the first part of *v.* 9 (see below).

so he was their saviour. [1]In all their affliction he was 9
afflicted, and the angel of his presence saved them: in
his love and in his pity he redeemed them; and he bare
them, and carried them all the days of old. But they 10
rebelled, and grieved his holy spirit: therefore he was

[1] Another reading is, *In all their adversity he was no adversary.*

9. *In all their affliction he was afflicted*] (lit. "there was affliction to Him"). This is the sense of the *Qĕrê*, which substitutes *lô* (to him) for the *lō'* (not) of the *Kĕthîb* (see on ch. ix. 3). It is impossible to obtain a good sense from the consonantal text; and it is accordingly rejected in favour of the *Qĕrê* by nearly all the older commentators. There is, however, no equally strong expression of Jehovah's sympathy with His people in the O.T.; both Jud. x. 16 and Ps. cvi. 44 fall far short of it. The LXX. (joining "in all their affliction" to the previous verse) continues: *οὐ πρέσβυς οὐδὲ ἄγγελος, ἀλλ' αὐτὸς ἔσωσεν αὐτούς*; i.e. **Not a messenger or an angel—His Presence saved them.** There is little doubt that this is the right interpretation. The only textual difference here is that צִיר ("messenger" or "ambassador") is read instead of צַר ("affliction"). It is true that צִיר is not elsewhere used of an angelic representative of Jehovah; but the metaphor is a natural one, and the rendering is supported by several considerations. (*a*) The "Presence" (lit. "Face") of Jehovah is used elsewhere of His self-manifestation. The fundamental passage is Ex. xxxiii. 14, 15: "My presence shall go... If thy presence go not, etc." But comp. also Deut. iv. 37; Lam. iv. 16, and see on ch. lix. 2. (*b*) An "angel of the Presence" on the other hand is a figure elsewhere unknown to the O.T.; the phrase would seem to be "a confusion of two forms of expression, incident to a midway stage of revelation" (Cheyne). (*c*) The "Face" of Jehovah, however, is not (as the LXX. inferred) just the same as Jehovah Himself in person. It is rather a name for His highest sensible manifestation, and hardly differs from what is in other places called the *Mal'ak Yahveh* (Angel of Jehovah). This is shewn by a comparison of Ex. xxxiii. 14 f., with xxiii. 20—23. The idea has its analogies in Semitic heathenism, as when at Carthage the goddess Tanit was worshipped as the "Face of Baal," although this has been otherwise explained (Euting, *Punische Steine*, p. 8). The verse therefore means that it was no ordinary angelic messenger, but the supreme embodiment of Jehovah's presence that accompanied Israel in the early days.

and he bare them] Better: **took them up**, as in ch. xl. 15. Cf. Deut. xxxii. 11; and see on xlvi. 3, 4.

10. *and grieved his holy spirit*] Comp. Acts vii. 51; Eph. iv.

turned to be their enemy, *and* himself fought against
11 them. [1]Then he remembered the days of old, Moses,
and his people, *saying*, Where is he that brought them
up out of the sea with the [2]shepherds of his flock? where

[1] Or, *Then his people remembered the ancient days of Moses &c.*
[2] Another reading is, *shepherd.*

30. Except here and in *v.* 11 and Ps. li. 11 the predicate "holy" is never in the O.T. used of the spirit of Jehovah. The spirit is holy in the same sense as Jehovah Himself is holy,—a principle which is both pure and inviolable, which resents and draws back from the contact of human impurity and especially of wilful sin. This spirit is a national endowment, residing in the community (see *v.* 11); it is the spirit of prophecy, resting on Moses, but manifesting its presence also through other organs of revelation (see Deut. xxxiv. 9; Num. xi. 25 ff.). Hence it is said to have led the people (*v.* 14); and to "grieve" the spirit is to resist his guidance, by disobeying the divine word which he inspires. The use of this verb marks the highest degree of personification of the spirit attained in the O.T.

11—14. In adversity the people realised the privilege they had forfeited by their rebellion, and longed for a return of the days of Moses.

11. *Then he remembered etc.*] Since the second half of the verse contains what are obviously words of the people, the subject of "remembered" must be Israel, not Jehovah. It might be better to read the plu. "they remembered." In the view of many commentators this subj. is expressed in the following phrase "his people" ("Then his people remembered the days of old"). But this order of words would be unnatural.

Moses, and *his people*] These words are wanting in the LXX., and are regarded by some as separate marginal glosses which have crept into the text, the first explanatory of "shepherd" and the second of "his flock." The text is certainly wrong; but the excision of the phrase produces a metrical defect which could only be cured by very hazardous expedients. It is perhaps best to read with Haller, "Moses his servant (עַבְדּוֹ for עַמּוֹ)."

Where is he etc.] Better: **Where is He that brought up from the sea—the shepherd of His flock?** (i.e. Moses)? This reading is easier than that of the Massoretic text; it is supported by Heb. MSS., and is followed by the LXX. The plural "shepherds" of R.V. represents the received Hebrew text; but the singular is the older and better reading. The plural was no doubt substituted in order to include Aaron (cf. Ps. lxxvii. 20).

This turning back of the people's mind to the wonders of the Exodus is a hopeful sign of penitence which Jeremiah did not

is he that put his holy spirit in the midst of them? that 12
caused his glorious arm to go at the right hand of Moses?
that divided the water before them, to make himself an
everlasting name? that led them through the depths, 13
as an horse in the wilderness, that they stumbled not?
As the cattle that go down into the valley, the spirit of 14
the LORD caused them to rest: so didst thou lead thy
people, to make thyself a glorious name. Look down 15
from heaven, and behold from the habitation of thy

discover in the men of his day: "neither said they, Where is the Lord that brought us up out of the land of Egypt?" (Jer. ii. 6).

that put his holy spirit in the midst of them] Rather: **within it**, i.e. His flock, the community; see on *v.* 10. Cf. Hag. ii. 5; Neh. ix. 20; Num. xi. 17, 25.

12. *that caused his glorious arm...Moses*] accompanying him with its wonder-working power symbolised by the "rod of God" (Ex. xvii. 9). The reference in the latter part of the verse is not, as some have thought, to the bringing forth of water from the rock (ch. xlviii. 21; Ex. xvii. 1—7) but to the passage of the Red Sea.

13. *the depths*] Heb. *těhômôth*, see on ch. li. 10.

as an horse in the wilderness] treading as firmly and securely as the horse on the open pasture. Comp. the parallelism Ps. cvi. 9: "He led them through the depths as through a pasture-land."

14. *As the cattle that go down into the valley*] A second image of the security with which Israel went down into the depths of the sea. The clause has certainly a more forcible sense in that connexion than if taken as an illustration of the words which follow. The only difficulty is that these words may seem too short to stand alone; but the metrical structure is so confused at this point that no great importance can be attached to that objection. We should be disposed to transfer the words "like a horse in the steppe" from *v.* 13 to the end of this clause.

caused **him** *to rest*] i.e. brought him (the nation) to the resting-place, the Promised Land (Ex. xxxiii. 14; Deut. xii. 9; Josh. i. 13, etc.). The ancient versions read, perhaps more suitably, "led him" (יַנְחֵהוּ).

so didst thou lead etc.] Summarising the previous description and concluding the retrospect.

15, 16. An appeal to the divine clemency, based on Israel's filial relation to Jehovah.

15. *Look down from heaven, and behold*] (Ps. lxxx. 14). By a natural anthropomorphism the O.T. attributes the prevalence of evil on earth to a suspension of Jehovah's watchfulness; hence He is said to come down from heaven to inquire (Gen. xviii. 21),

holiness and of thy glory: where is thy zeal and thy mighty acts? the yearning of thy bowels and thy com-
16 passions are restrained toward me. For thou art our father, though Abraham knoweth us not, and Israel doth not acknowledge us: thou, O LORD, art our father;
17 our redeemer from everlasting is thy name. O LORD, why dost thou make us to err from thy ways, and hardenest our heart from thy fear? Return for thy servants'

or, as here, to look down (cf. Ps. xiv. 2, cii. 19, etc.). To this writer it seems as if He had for the present withdrawn into His palace, and did not fully realise the sufferings of His people.

where is thy zeal (or **jealousy**)] Cf. ch. lix. 17.

the yearning of thy bowels] i.e. the yearning of thy compassion. See ch. xvi. 11.

are restrained toward me (LXX. "towards us")] The verb, however, is reflexive in form and usage (cf. *v.* 11, xlii. 14; Gen. xlv. 1, etc.); hence it is better to read, with a slight modification of the text, **restrain not thyself**.

16. *For thou art our father*] The sentence should be joined to the previous verse. Jehovah is the Father of Israel, i.e. the Creator and founder of the nation (Deut. xxxii. 6; Mal. ii. 10; cf. Ex. iv. 22; Hos. xi. 1; Isa. i. 2; Jer. iii. 4, 19; Mal. i. 6). The idea of the divine Fatherhood is not yet extended in the O.T. to the individual believer, although a remarkable anticipation of the N.T. doctrine is found in Ecclus. xxiii. 1, 4: "O Lord, Father and Master of my life,...O Lord, Father and God of my life." (Cheyne.)

For *Abraham knoweth us not etc.*] (a new sentence). Comp. li. 2. Duhm is probably right in finding here an allusion to a tendency towards ancestor-worship in the post-exilic community.

17—19. Expostulation with Jehovah for the hard treatment which makes righteousness and true religion impossible to the nation.

17. Render: **Why shouldest thou leave us to wander, O Jehovah, from thy ways;—[Why] harden our heart so that we fear thee not?** etc. Israel had rejected God's guidance, and He had given them up to their sins; how long was this to last? The idea underlying this plea seems to be that the people's faint aspirations Godward were checked and baffled by the continued evidence of Jehovah's displeasure. Some measure of outward success was needed to guide them into the path of obedience, and no such token was vouchsafed.

hardenest our heart from thy fear] so that we cannot attain to the true fear of God, i.e. true religion or piety. "Harden" in the original is a strong word, recurring only in Job xxxix. 16.

Return for thy servants' sake] Cf. Ps. xc. 13.

sake, the tribes of thine inheritance. Thy holy people 18
possessed *it* but a little while: our adversaries have
trodden down thy sanctuary. We are become as they 19
over whom thou never barest rule; as they that were
not called by thy name. Oh that thou wouldest rend 64
the heavens, that thou wouldest come down, that the
mountains might [1]flow down at thy presence; [2]as when 2
fire kindleth the brushwood, *and* the fire causeth the

[1] Or, *quake* [2] [Ch. lxiv. 1 in Heb.]

18. *Thy holy people...while*] The want of an acc. to the verb at once excites suspicion, for it is hardly possible to take "thy sanctuary" as the obj. to the verb "possess" (strictly, "inherit"), which would naturally be followed by "the land." A sense in every way suitable is obtained, with few textual changes, if instead of לְמִצְעַר יָרְשׁוּ עַם, we read לָמָּה צָעֲדוּ רְשָׁעִם: "Wherefore do the wicked despise thy Holy Place." This ingenious and we think successful reconstruction is due to Marti. Condamin, agreeing in the main, prefers צָעֲדוּ, "tread," to צִעֲרוּ. The verse thus speaks of a desecration (not a *destruction*) of the Temple. Although the event is not recorded, there is no difficulty whatever in supposing that the Samaritans, when they broke down the city walls (Neh. i. 3), also entered the Temple courts. See, however, on lxiv. 10, 11, below.

19. The visible splendours of Jehovah's kingship have been absent throughout the later period of the nation's history. Comp. ch. xxvi. 13, and (for the second part of the verse) Deut. xxviii. 10; Jer. xiv. 9.

lxiv. **1—3.** The language of complaint again gives place (as in lxiii. 15) to impatient prayer, but now for a theophany—an imposing manifestation of Jehovah in His might. It is the great "day of the Lord" towards which the desire of the people reaches forward. In the Heb., ch. lxiv. begins with *v.* 2 of our version, *v.* 1 forming the conclusion of lxiii. 19.

1. *Oh that thou wouldest rend etc.*] Lit. "hadst rent." So "hadst come down," "had quaked." This use of the perf. in the expression of a real wish, whose realisation is contemplated, is unusual, and is to be explained by the urgency of the speaker's feeling. Driver, *Tenses*, § 140. See on ch. xlviii. 18.

rend the heavens] Cf. ch. li. 6; Ps. xviii. 9, cxliv. 5.

might flow down] This rendering, which follows LXX. and Vulg., is probably correct; but it requires the pointing נָזֹלוּ (as Jud. v. 5) instead of נָזֹלוּ. The marg. "quake" adheres to the Heb. vocalisation, and agrees with Pesh. and Targ.

as when fire...boil] The Heb. here is so uncertain that no

waters to boil: to make thy name known to thine adversaries, that the nations may tremble at thy presence!
3 When thou didst terrible things which we looked not
for, thou camest down, the mountains flowed down at
4 thy presence. For from of old men have not heard,
nor perceived by the ear, neither hath the eye [1]seen a

[1] Or, *seen, O God, beside thee, one which &c.*

confidence can be placed in the translation. We give a rendering of the LXX., whose text, however, hardly suggests any feasible emendations: "If thou wouldst open the heaven, trembling from thee will seize the mountains, and they will melt as wax melts before fire, and fire shall burn up the adversaries." Fortunately the whole line could be omitted without loss to the sense.

to make thy name known to thine adversaries etc.]—the purpose of the theophany. Cf. ch lix. 18, 19.

3. The second part of the verse, being (in the original) verbally repeated from *v.* 1, ought to be omitted as a copyist's error. The passage gains in compactness by its excision. *Vv.* 1—3 will then form a single sentence, the last clause of which runs: **while thou doest terrible things which we hoped not for** (i.e. surpassing all our expectations), and which is continued in the first clause of *v.* 4 (see below).

terrible things] A standing phrase, as Cheyne remarks, for the marvels of the Exodus, the type of the great final deliverance. Cf. Deut. x. 21; 2 Sam. vii. 23; Ps. cvi. 22.

4—7. This difficult passage contains (1) an appeal to that which distinguishes Jehovah from all other deities: He is the only God who works for them that wait for Him in the way of righteousness; (2) a confession of the people's sinful condition due to the persistency of the divine wrath. A contrast between these thoughts is probably intended; the severity of Jehovah's dealings with Israel seems at variance with His known character. But the text is in some places hopelessly corrupt, and the exact sense is uncertain.

4. *For from of old...heard*] It is best (with Duhm) to take this as a relative clause parallel to and continuing *v.* 3: **and which from of old men have not heard.** There is an awkwardness in commencing a new sentence with the next clause, and still greater difficulty in carrying on the sentence of *v.* 3 to the word "seen" (Hitzig); but these objections are obviated if we accept the Pauline citation in 1 Cor. ii. 9 as the true LXX., and render: **Ear hath not heard, nor eye seen a God,** etc. (continuing as R.V.). We render accordingly:

God beside thee, which worketh for him that waiteth for him. Thou [1]meetest him that rejoiceth and worketh 5
righteousness, those that remember thee in thy ways:
behold, thou wast wroth, and we sinned: [2]in them *have*
we been of long time, and shall we be saved? For we 6
are all become as one that is unclean, and all our right-
eousnesses are as a polluted garment: and we all do fade

[1] Or, *sparest*

[2] Or, *in those is continuance, and we shall be saved* The text is probably corrupt.

3 *a* While thou doest terrible things which we hoped not
for,
4 And which from of old men have not heard.
Ear hath not heard, Nor eye seen,
A God besides thee, Who worketh, etc.

worketh for = "sheweth Himself active on behalf of"; without obj., as Gen. xxx. 30; Ps. xxxvii. 5.

5. *Thou meetest*] The verb *pāga'* means (*a*) to encounter, (*b*) to attack, (*c*) to intercede. None of these senses is suitable here, and no satisfactory rendering suggests itself.

that rejoiceth and worketh righteousness] i.e. **that joyfully worketh righteousness**. The words *rejoiceth and* are not in the LXX., and are better omitted. Ehrlich reads "that repenteth" (שָׁב for שָׂשׂ).

those that remember thee in thy ways] Cf. ch. xxvi. 8.

thou wast wroth, and we sinned] Cf. ch. lvii. 17. For *sinned* we may render "missed the mark" or "stumbled" (Prov. xix. 2, etc.).

in them have we been *of long time, and shall we be saved?*] The text is quite unintelligible. LXX. has simply διὰ τοῦτο ἐπλανήθημεν. The last word suggests a plausible enough emendation (perhaps ונפיצע for ונוישע). Of further conjectural restorations one may be mentioned, due to Lowth. Instead of בהם עולם he reads בְּהֶמְעֻלִם = "against the evil-doers";

"Behold Thou wast wroth, and we sinned,
Against the evil-doers, and we fell away."

Somewhat similar suggestions have been made by Wellhausen, Cheyne and Marti, but they are all alike unsatisfying.

6, 7. A pathetic description of the degeneracy and spiritual lethargy of the people, caused by the divine wrath.

6. And *we are all become as one that is unclean*] in a ceremonial sense, like the leper.

and all our righteousnesses etc.] Our righteous deeds,—our best efforts after the fulfilment of the divine will, are stained and rendered ineffective by our general sinful condition.

as a polluted garment] Lev. xii. 2, etc.

as a leaf; and our iniquities, like the wind, take us
7 away. And there is none that calleth upon thy name,
that stirreth up himself to take hold of thee: for thou
hast hid thy face from us, and [1]hast [2]consumed us by
8 means of our iniquities. But now, O LORD, thou art
our father; we are the clay, and thou our potter; and
9 we all are the work of thy hand. Be not wroth very
sore, O LORD, neither remember iniquity for ever:

[1] According to some ancient versions, *hast delivered us into the power of.*

[2] Heb. *melted.*

our iniquities, like the wind etc.] Cf. ch. lvii. 13; Job xxvii. 21, xxx. 22. The image is here that of the leaf, already sere and faded, swept from the tree by the winter blast: so our iniquities hurry us away to destruction.

7. *And there is none that calleth etc.*] An easily intelligible hyperbole.

stirreth up himself] "arouseth himself," the same verb as in li. 17.

consumed us by means of our iniquities] Lit. "melted us (?) by the hand of our iniquities." Since the verb is intrans., the smallest necessary change to bring out this sense is וַתְּמוֹגֵנוּ for וַתְּמוֹגְגֵנוּ. Cf. Ezek. xxxiii. 10, "Our transgressions and our sins are upon us, and we waste away in them, how should we then live?" Another reading, supported by LXX., Pesh. and Targ., is וַתַּמְסְגֵנוּ: **delivered us into the hand** (i.e. the power) **of our iniquities.** Cf. Job viii. 4.

8—12. The prayer now ends in direct and touching supplication, supported by various pleas, that Jehovah will at last cause His wrath against His people to cease.

8. *thou art our father*] See on lxiii. 16.

we are the clay, and thou our potter] The nearest parallel to this application of the common image of clay and potter is perhaps Job x. 9. It is the plea of the creature against seeming unreasonableness on the part of the Creator. Can the potter allow the work on which he has lavished his utmost skill and care to be broken in pieces?

9. *neither remember iniquity for ever*] Ps. lxxix. 8. The nation feels that it is bearing the inexhaustible penalty of past sins. Such a thought was specially natural after the Restoration, when it appeared as if even the immeasurable calamity of the Exile had not wiped out the arrears of hereditary guilt (cf. Zech. i. 12).

10, 11. The evidences of Jehovah's displeasure are to be seen on every hand, in the desolation and ruin of the sacred places.

behold, look, we beseech thee, we are all thy people. Thy 10
holy cities are become a wilderness, Zion is become a
wilderness, Jerusalem a desolation. Our holy and our 11
beautiful house, where our fathers praised thee, is burned
with fire; and all our pleasant things are laid waste.
Wilt thou refrain thyself for these things, O LORD? 12
wilt thou hold thy peace, and afflict us very sore?

10. *Thy holy cities*] is a phrase which does not occur elsewhere, and both LXX. and Vulg. substitute the sing. for the plur. It is not necessary, however, to follow them. If the land is holy (Zech. ii. 12) there is no reason why the epithet should not be applied to all its cities.

11. *Our holy...house*] The reference must apparently be to the first Temple and its destruction by the Chaldeans. The expression, and indeed the whole tone of the passage, suggest an event not quite recent; it is not the present generation, but their fathers who praised God in the "holy and beautiful house." The question then comes to be whether this could have been said after the erection of Zerubbabel's Temple. In spite of the tendency to hyperbolical language which marks the prayer, and the painful contrast between the magnificence of the first Temple and the poverty of the second, it is difficult to think (with Duhm) that the author should absolutely ignore the existence of the sanctuary if it had been restored. See Introductory Note.

is burned with fire] Lit. "has become a burning of fire"; cf. ch. ix. 5.

our pleasant things] Rather: **our desirable places**; cf. 2 Chr. xxxvi. 19; Lam. i. 10; Ezek. xxiv. 21, 25.

12. *refrain thyself*] See ch. lxiii. 15.

CH. LXV. THREATS AND PROMISES, ADDRESSED TO TWO DISTINCT PARTIES.

The chapter may be divided into two nearly equal portions:—

i. *vv.* 1—12. A contrast is drawn between the servants of Jehovah and a party who have apostatised from the true religion.

(1) *vv.* 1—7. The divine speaker complains that His gracious invitations have been scorned by an "obdurate people" (*vv.* 1, 2), who have provoked Him continually by scandalous and abominable superstitions (*vv.* 3—5), and against whom He now pronounces a final sentence of rejection (*vv.* 6, 7).

(2) *vv.* 8—12. The method of Jehovah's dealings with Israel illustrated by a figure from the vintage. As the grape cluster is spared for the sake of the new wine that is in it, so for the sake of the spiritual principle embodied in Israel, Jehovah will "not destroy the whole" (*v.* 8). On the contrary a seed shall be

brought forth from Jacob to inherit the Holy Land from the west to the east (*vv.* 9, 10). The schismatics, here directly addressed as they that "forsake the Lord" and repudiate the Temple worship in their service of strange gods, are threatened with extinction. The section ends, as it began, by reminding the apostates of the overtures of divine love and condescension which they had so wantonly spurned (*vv.* 11, 12).

ii. *vv.* 13—25. The final separation of the two classes.

(1) *vv.* 13—16. The future of the idolaters is more explicitly contrasted with that of the "servants" of Jehovah (*vv.* 13 f.). The former shall be annihilated, leaving behind them nothing but a name for a formula of imprecation (*v.* 15); while Jehovah's true servants remain in the land to "bless themselves in the God of truth" (*v.* 16).

(2) *vv.* 17—25. The blessings reserved for the people of God in the Messianic age: an entire transformation of the conditions of human existence, compared to the creation of "new heavens and a new earth" (*v.* 17); Jehovah's delight in His handiwork dissipating the sorrows of earth (18, 19); patriarchal longevity (20); undisturbed possession of the land (21—23); immediate answer to prayer (24); and harmony in the animal world (25) are the features of this captivating picture of the latter days.

In the view of many expositors ch. lxv. is Jehovah's answer to the preceding intercession (lxiii. 7—lxiv. 12). But this connexion, as Cheyne has long insisted, is far from obvious and does violence to the natural interpretation of *vv.* 1, 2. The persons there referred to are sharply and explicitly distinguished from those in whose name the prayer is uttered. The community which in lxiv. 9 says, "We are *all* thy people" cannot surely have included amongst its members the openly pagan party described in lxv. 3 ff., 8 ff. And to suppose the meaning to be that Jehovah has always been ready to answer prayer, but must first effect a separation between the two classes, is very like an attempt to force a connexion where none exists. The theory becomes still more untenable when we take into account the extremely close resemblance between chh. lxv. and lxvi. It is safer to regard these two chapters as one continuous discourse, complete in itself, and having no special reference to what immediately precedes.

The situation presupposed by this chapter and the next presents many features of great interest and importance. On the whole the impression is confirmed that in this part of the book we have to do with prophecies delivered in Palestine, at a time subsequent to the Restoration. The notes will supply some indications of this; and there is nothing which countenances the idea that the author lived among the exiles in Babylon. The most important fact is the sharp division of parties, already referred to, which runs through the prophecy. This fact may be explained in two ways: (1) It may be merely the distinction,

I [1]am inquired of by them that asked not *for me*; 65
I [2]am found of them that sought me not: I said, Behold
me, behold me, unto a nation [3]that was not called by

[1] Or, *was inquired of* [2] Or, *was found*
[3] Or, as otherwise read, *that hath not called upon*

which always existed in Israel, between the godly kernel of the nation and the great mass who were addicted to heathen practices. The antithesis in this case would be largely ideal, being obvious from the point of view of the prophet and those who shared his faith, but not recognised by their opponents. But this conception hardly corresponds to the state of things revealed by the allusions of the prophecy. The separation is open and acknowledged on both sides; each party excommunicates the other (lxvi. 5); and the apostates maintain an attitude of opposition to the Temple at Jerusalem (lxv. 11). (2) The second theory may better enable us to comprehend this situation. It is the same as was already suggested by ch. lvii. 3 ff., viz. that the schismatics referred to are the half-caste Samaritans and their adherents amongst the "people of the land," while the servants of Jehovah are the religious and strictly legal party which is known to have existed in the time of Malachi, and had been reinforced by the arrival of Ezra and his company from Babylon (Ezra ix. 1—4). Some points in favour of this view are (*a*) the Hebrew extraction of the party denounced (lxvi. 5; see on lvii. 3); (*b*) their separation from the Temple service (lxv. 11); (*c*) the peculiar and revolting heathen rites to which they were addicted (lxv. 3—5, 11, lxvi. 3, 17) implying a degree of religious degeneracy not easy to conceive in a purely Jewish society; (*d*) their perpetuation of the illegal worship of the "high places" (lxv. 7); and (*e*) the manner in which they are addressed as a distinct and well-known body (lxv. 5, 11, lxvi. 5). These circumstances may not amount to a demonstration of the hypothesis, although in conjunction with the presumption of post-exilic authorship they invest it with a high degree of probability.

1, 2. Jehovah's overtures have been rejected by an obdurate people.

1. Render:

I was to be inquired of by those that asked not,
I was to be found by them that sought me not, etc.

The first verb in each line is of the form Niphal, which is to be understood not as a simple passive, but in its *tolerative* sense: "I let myself be inquired of," i.e. "I was ready to answer," exactly as Ezek. xiv. 3, xx. 3, 31, xxxvi. 37: "I let myself be found," as ch. lv. 6. Jehovah's readiness to hear is contrasted with the people's unwillingness to pray.

Behold me, behold me] Cf. ch. xl. 9, xli. 27, lii. 6, lviii. 9.

2 my name. I have spread out my hands all the day unto
a rebellious people, which walketh in a way that is not
3 good, after their own thoughts; a people that provoketh
me to my face continually, sacrificing in gardens, and burn-
4 ing incense upon bricks; which [1]sit among the graves, and

[1] Or, *dwell*

that was not called by my name] We should read as marg., changing the vowels in accordance with the old versions: **that did not call on my name.**

2. *spread out my hands*] The attitude of supplication (i. 15, etc.); but here a gesture of invitation.

a rebellious (**refractory,** Hos. iv. 16) *people*] LXX. has: λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα; and so the citation Rom. x. 21. The metre requires a second epithet.

a way that is not good] "A not-good way" (*lĕtōtes*) = an unwholesome way. The same phrase in Ps. xxxvi. 4; Prov. xvi. 29.

The people referred to here are necessarily the same as those described in the sequel. If these be the Samaritans or the paganised Israelites who had not shared the Captivity the two verses seem to reveal an important fact not otherwise recorded. The prophetic representatives of Jehovah in the post-exilic community must have sought to win over these outcasts to the pure worship of Jehovah, and the acceptance of the Law. This might appear to be inconsistent with what is told in Ezra iv. 1—3, where the friendly advances of the Samaritans are met with a stern refusal on the part of the Jews. But the contradiction is only apparent. The Jewish leaders might very well have declined the cooperation of these people while they maintained their impure religion, and at the same time been willing to incorporate them in the Theocracy on the terms offered to foreigners in ch. lvi. 6 f. This inference, however, is somewhat precarious. The verses may describe Jehovah's attitude to the nation as a whole throughout its past history; although it was only in these last days that their persistent walking "after their own thoughts" had culminated in the degraded rites spoken of in *vv.* 3—5.

In Rom. x. 20, 21, St Paul quotes parts of these verses, applying *v.* 1 to the conversion of the Gentiles and *v.* 2 to the unbelief of Israel. Possibly this exegesis may have been traditional in the Apostle's time (Delitzsch), although the primary sense of the passage is that the same persons are referred to throughout.

3—5. Description of their illegal and superstitious cults.

3. *sacrificing in* **the** *gardens*] Cf. ch. lxvi. 17, and see on i. 29.

burning incense upon **the** *bricks*] Or, **tiles.** We have no key to the meaning of the expression. Some think the "tiles" denote

lodge in the [1]secret places; which eat swine's flesh, and broth of abominable things is in their vessels; which 5
say, Stand by thyself, come not near to me, for I am

[1] Or, *vaults*

the roofs of the houses, where sacrifices were sometimes offered to false gods (see 2 Ki. xxiii. 12; Jer. xix. 13; Zeph. i. 5); others (like A.V.) suppose that altars made of bricks are referred to. For an archæological parallel, see Kennett, *Composition of the Book of Isaiah*, p. 57 f. The word for "burn incense" may mean simply "burn sacrifice"; see on ch. i. 13.

4. *which sit...secret places*] The practice of "sitting in graves" is undoubtedly rooted in the worship of ancestors (Schwally, *Das Leben nach dem Tode*, pp. 68, 71), and the object probably was to obtain oracles from the dead. *lodge* means "pass the night," an allusion to the custom known to the ancients as *incubation*: "ubi stratis pellibus hostiarum *incubare* soliti erant, ut somniis futura cognoscerent" (Jerome). This idea is expressed by the LXX. (which runs the two clauses into one): κοιμῶνται διὰ ἐνύπνια; i.e. for the purpose of obtaining dream-oracles. But whether the "secret places" are connected with the "graves" is uncertain. Ehrlich proposes to read "between rocks" (בנצורים for בין צורים).

which eat swine's flesh] in sacrificial meals; in any case a violation of the Law (Deut. xiv. 8; Lev. xi. 7). From the fact that wild pigs are mentioned in the cuneiform inscriptions (Jensen, *Zeitschrift für Assyriologie*, Vol. i. pp. 306 ff.) it has been inferred that the Jews were tempted into this during the Exile. But the swine was "forbidden food to all the Semites," being sacred to more than one deity, and used in sacrifice only in some exceptional rites (W. R. Smith, *Religion of the Semites*[2], pp. 218, 290 f., 351). It is probably such mystic sacrifices that are here referred to; and there was no place where lax Jews were more likely to be enticed into them than in their own land.

broth of abominable things] Such creatures as are enumerated in lxvi. 17. The "sacrifices are boiled and yield a magical hell-broth" (W. R. Smith, *Marriage and Kinship*, p. 310). "Broth" is the rendering of the *Qĕrê* (*mārāḳ*, Jud. vi. 19 f.); the *Kĕthîb* has a word (*pārāḳ*) which might mean "piece" (sing.), although it does not occur elsewhere.

5. *Stand by thyself*] Lit. "Draw near to thyself." Cf. xlix. 20.

for I am holier than thou] This construction of the accus. suffix is hardly admissible. The verb is to be pointed as Piel, and the clause rendered: **else I sanctify thee** (cf. the similar use of the perf. in 1 Sam. ii. 16). The words express no Pharisaic sense of superior virtue; they are addressed by a mystagogue

holier than thou: these are a smoke in my nose, a fire
6 that burneth all the day. Behold, it is written before
me: I will not keep silence, but will recompense, yea,
7 I will recompense into their bosom, your own iniquities,

(see on lxvi. 17), or at least a member of a special religious fellowship, to the uninitiated, warning them against the dangerous holiness (taboo) which would be incurred by contact with the initiated (cf. Ezek. xliv. 19). (See *Rel. of Sem.*[2] pp. 343, 357—368.) It is true we have no further evidence of the existence of such mystic societies in Palestine at any time. But the whole passage (*vv.* 3—5) is unique, and furnishes a startling revelation of a state of things without parallel in the O.T., although something similar may be inferred from Ezek. viii. 10. Its emergence at this particular period is no doubt to be explained by the collapse of the old national religions, which was the inevitable result of the Assyrian and Babylonian conquests. This naturally led to a recrudescence of primitive superstitions which had been handed down in obscure circles, but had been kept in check so long as the public religion of the state retained its vitality (*Rel. of Sem.*[2] p. 357 f.). But while this general explanation may be sufficient, the situation becomes still more intelligible if we suppose the description to apply to descendants of the colonists settled by Assyrian kings in Samaria (Cheyne, *Introd.* p. 369).

these are a smoke in my nose] If the clause stood alone it would be interpreted as a figurative expression of the idea of *v.* 3 *a*,—a smoke entering into and irritating the nostrils. The parallel clause, however, has led nearly all commentators to understand the "smoke" as a symbol of the divine anger (cf. Ps. xviii. 8); and to paraphrase the line thus: "these are (the cause of) a smoke (proceeding from) my nostrils." This is certainly very unnatural. Why should not the second line be subordinate to the first,—the continually burning fire being the source of the "smoke" as the emblem of provocation?

a fire that burneth all the day] Probably a citation from Jer. xvii. 4; cf. Deut. xxxii. 22.

6, 7. Sentence is now pronounced on the reprobates, who by their persistent idolatries have served themselves heirs to the guilt of their fathers.

6. *it is written before me*] The sins mentioned above stand recorded in the heavenly books, calling constantly for punishment (cf. Jer. xvii. 1). Another interpretation, according to which the subject of the sentence is the divine decree of judgement, is less acceptable, because the following words can hardly be taken as the contents of such a decree.

I will not keep silence **until I have recompensed**] For the construction cf. Gen. xxxii. 26; Lev. xxii. 6, etc.

yea, I will recompense into their bosom]—a new sentence, as is

and the iniquities of your fathers together, saith the LORD, which have burned incense upon the mountains, and [1]blasphemed me upon the hills: therefore will I [2]first measure their work into their bosom.

Thus saith the LORD, As the new wine is found in 8

[1] Or, *defied* [2] Or, *measure their former work*

shewn by the Heb. pointing of the verb as consec. perf. Cf. Jer. xxxii. 18; Ps. lxxix. 12. There is no occasion to delete the clause, with Duhm and others: metre is better preserved by omitting the following "saith the Lord."

7. *your own iniquities...your fathers*] The change from 3rd to 2nd pers. is awkward, unless the verse could be detached from the preceding and regarded (down to "hills") as an exclamation. This is far from natural; the better construction is that of the E.V. which makes "iniquities" the obj. to "recompense." It is probably necessary (with the LXX.) to read "their" in both cases. The iniquities of the *fathers* are indicated in the following words.

which have burned incense (**have sacrificed**,—see on i. 13) *upon the mountains*] The reference is obviously to the illegal worship of the "high places" or local sanctuaries, which is denounced in similar terms in Hos. iv. 13; Ezek. vi. 13; cf. Ezek. xviii. 6 (if the text be right,—see Davidson on the passage in *Camb. Bible for Schools*). That this form of idolatry was *also* practised by those here spoken of is in every way probable (see ch. lvii. 7); on the other hand their ancestors, the pre-exilic Israelites, could not be charged with the more heinous offences described in *vv.* 3—5. These last, however, were the outcome of the same idolatrous tendency which formerly shewed itself in the worship at the high places, and the judgement now about to descend on the children is called forth both by their own guilt and by that of their fathers.

therefore will I first measure their **reward**] The word for "first" (*rî'shônāh*), if genuine, must be rendered as an adverb, as in Jer. xvi. 18 ("and first I will recompense their iniquity," etc.). But it is not found in the LXX., and is better omitted.

into their bosom] i.e. the bosom of the garment (Ruth iii. 15); cf. Jer. xxxii. 18.

8—10. In spite of the gross idolatries denounced in the preceding section there is that in Israel which makes it precious in the sight of Jehovah, and ensures for it a brilliant future.

8. In the figure, the grape cluster represents the nation as a whole, including many unworthy members, the "new wine" (*tîrôsh*, "must") is the spiritual kernel of the nation, here called "my servants"; and the truth taught is that for the sake of the latter "the whole" shall not be annihilated in the judgement

the cluster, and one saith, Destroy it not, for a blessing
is in it: so will I do for my servants' sakes, that I may
9 not destroy them all. And I will bring forth a seed out
of Jacob, and out of Judah an inheritor of my moun-
tains: and my chosen shall inherit it, and my servants
10 shall dwell there. And Sharon shall be a [1]fold of flocks,
and the valley of Achor a place for herds to lie down in,
11 for my people that have sought me. But ye that forsake

[1] Or, *pasture*

that is to come. It is an application to new circumstances of Isaiah's doctrine of the Remnant (ch. vi. 13).

The words *Destroy it not, for a blessing is in it* are believed, from their rhythm, to be the first line of one of the vintage songs often referred to in Scripture (cf. Jud. ix. 27; Isa. xvi. 10; Jer. xxv. 30, xlviii. 33, etc.). It has further been conjectured that the words "Destroy not" (*'al tashhēth*) in the headings of four psalms (lvii., lviii., lix., lxxv.) refer to this song, naming its melody as the tune to which these psalms were to be sung (W. R. Smith, *O. T. in Jewish Church*[2], p. 209).

that I may not etc.] Lit. "in not destroying the whole."

9. When a separation is effected the true Israelites shall possess the land (ch. lvii. 13, lx. 21).

a seed] Cf. ch. vi. 13, liii. 10.

my mountains] The mountain land of Palestine, an Isaianic phrase (ch. xiv. 25). *shall inherit it*] i.e. the land. Rhythm seems to require that this word be inserted.

shall dwell there] Dillmann infers from the adv. "there" that neither the prophet nor his hearers lived in Palestine; but the argument cannot be sustained. "There" may be said of a place just mentioned, irrespective of the speaker's relation to it. Thus in ch. xxxvii. 33 Isaiah says that the king of Assyria "shall not shoot an arrow *there*," referring to Jerusalem ("this city") where he was living.

10. *Sharon*] (in Heb. always with the art.) the northern part of the Maritime Plain, from near Carmel to Joppa, varying in breadth from 6 to 12 miles. (For a description see G. A. Smith, *Hist. Geogr.* p. 147 f.)

the valley of Achor] Josh. vii. 24, xv. 7; Hos. ii. 15. One of the valleys (not identified) running up into the mountains from the Jordan depression somewhere near Jericho. The names are mentioned as the extreme limits, W. and E., of the land to be inherited by the servants of Jehovah.

for my people that have **inquired of** *me*] in contrast to those spoken of in *v.* 1.

the LORD, that forget my holy mountain, that prepare a table for [1]Fortune, and that fill up mingled wine unto

[1] Heb. *Gad*. See Gen. xxx. 11.

11, 12. A renewed threat against the apostates, with a further allusion to their idolatry.

11. *But ye that forsake etc.*] The whole verse is a descriptive anticipation of the object of the verb "destine" in *v.* 12.

that forget my holy mountain] The expression might denote either simple indifference to the welfare of Zion (cf. Ps. cxxxvii. 5), or deliberate abstention from the Temple ritual. The second view implies residence in Palestine at a time when the Temple services were in full operation; hence the other is necessarily adopted by all who hold the prophecy to have been written in Babylon. It is absolutely impossible to decide which is right, but those who recognise a Palestinian colouring throughout the chapter will naturally prefer the second as the more forcible interpretation, and find in it some confirmation of their theory.

that prepare a table etc.] Render: **that spread a table for Gad, and fill up mixed wine** (see ch. v. 22) **to Meni**. The rites described are the *lectisternia*, well known throughout the ancient world, in which a table was spread, furnished with meats and drinks as a meal for the gods (Liv. v. 13; Herodot. i. 183; Ep. of Jeremiah, *vv.* 27 f.; Bel and the Dragon, *v.* 11; cf. Jer. vii. 18, xix. 13, xliv. 17; 1 Cor. x. 21). A parallel in the O.T. religion is the Shewbread in the Temple (or Tabernacle), Ex. xxv. 30. etc. Gesenius remarks that the description of the complete *lectisternium* extends over both members of the parallelism, and infers that the two deities were worshipped together. This is probable, being in accordance with ancient custom (Liv. v. 13), but the laws of Hebrew parallelism hardly permit us to say that this must be the meaning.

That Gad and Meni are divine proper names is universally acknowledged, although neither has quite lost its appellative signification and both are here pointed with the article. Gad means "good fortune"; he is personified luck. The existence of a Syrian god of this name (or the Greek equivalent Τύχη) is well established, and his worship is proved to have extended over a very wide area (see Baethgen, *Beiträge zur Sem. Rel.-Gesch.* pp. 76—80). It appears that the evidence is most copious amongst the Greek inscriptions of the Hauran (note the proximity to the Hebrew tribe of Gad) where there must have been numerous temples in his honour. But the name occurs also in Phœnician and Palmyrene inscriptions, and on coins of several cities, including Ashkelon, while a temple to the "Fortune" of Gaza is known to have existed in that city (Baethgen, p. 66). The place-names Baal-Gad (at the foot of Hermon, Josh. xi. 17,

12 [1]Destiny; I will destine you to the sword, and ye shall
all bow down to the slaughter: because when I called,
ye did not answer; when I spake, ye did not hear; but
ye did that which was evil in mine eyes, and chose that
wherein I delighted not.
13 Therefore thus saith the Lord GOD, Behold, my ser-
vants shall eat, but ye shall be hungry: behold, my
servants shall drink, but ye shall be thirsty: behold, my
14 servants shall rejoice, but ye shall be ashamed: behold,

[1] Heb. *Meni.*

xii. 7, xiii. 5) and Migdal-Gad (in Judah, Josh. xv. 37) seem to shew that his worship was practised in Palestine proper. There are besides frequent references in Syriac and later Jewish literature; a Syriac writer of the 5th century mentions that *lectisternia* were still prepared for Gad in his time. The Jewish interpreters identified Gad with the planet Jupiter, called by the Arabs "the greater Luck," but this association may be more recent than our passage (Baethgen). Meni (*Mĕnî*) has left fewer traces. He is possibly identical with the goddess *Manât*, one of the three chief divinities of the pre-Mohammedan Arabs (Ḳorân, Sûra liii. 19—23). A personal name *'Abdmenî* (= Servant of Meni?) has been found on coins of the Achæmenidæ, but the accuracy of this is doubted by some (Delitzsch, Schrader in Riehm's *Handwörterbuch*). The meaning of the word is "Destiny," and the god has been identified with the planet Venus, "the lesser Luck" of the Arabs. It is quite as likely, however, that Meni is the antithesis of Gad,—the god of *evil* destiny. [Observe that in the LXX. Gad is Δαιμόνιον and Meni Τύχη.] Nothing has yet been discovered to connect these deities with the Babylonian pantheon. Some think they may be Hebrew equivalents of Babylonian names (Dillmann), others that their worship was transported from Syria to Babylon (Baethgen); while Kennett suggests that the names are translations from the Greek (Τύχη and Μοῖρα) (*op. cit.* p. 59 f.). These are speculations, but the actual evidence points to Western Asia as the natural environment of this cult.

12. *I will destine you etc.*] There is a play upon words between the verb for "destine" (*mānāh*) and *Mĕnî* in *v.* 11.

because when I called etc.] See on *vv.* 1, 2. Although this reproof seems more directly addressed to contemporaries, the alternative explanation there suggested is not necessarily excluded.

but ye did that which was evil in mine eyes etc.] Exactly as ch. lxvi. 4.

13—16. Contrast between the fate of these apostates and that of Jehovah's servants.

my servants shall sing for joy of heart, but ye shall
cry for sorrow of heart, and shall howl for [1]vexation of
spirit. And ye shall leave your name for [2]a curse unto 15
my chosen, and the Lord GOD shall slay thee; and he
shall call his servants by another name: so that he who 16
blesseth himself in the earth shall bless himself in the

[1] Heb. *breaking.* [2] Heb. *an oath.*

14. *joy of heart*] Cf. Deut. xxviii. 47.

vexation of spirit] Lit. **breaking** of spirit; contrast the different sense of "broken of heart" (ch. lxi. 1).

15. Their names shall be used in a formula of imprecation. Comp. in illustration Jer. xxix. 22: "And from them shall be taken a curse for all the captivity of Judah...saying, 'Jehovah make thee like Zedekiah and like Ahab, whom the king of Babylon roasted in the fire!'" Have we such a formula quoted in the clause following, "and the Lord Jehovah shall slay thee"? It is objected (1) that the formula would be incomplete, the essential words—"like so-and-so"—being omitted; (2) that the "and" is unaccounted for, while to remove it would leave a perf. with a precative sense, a usage which is very doubtful in Heb. (Driver, *Tenses*, § 20). On the other hand, the use of 2nd pers. sing. rather favours the view that the words are meant as a specimen of the curse. Perhaps Marti is right in thinking that the words (which overburden the metre) were supplied by a glossator for the purpose we have indicated.

and he shall call his servants by another name] The LXX. (Cod. Vat.), with slight modifications of the text, reads: "And on my servants shall be called a new name" (*τοῖς δὲ δουλεύουσί μοι κληθήσεται ὄνομα καινόν*). The *καινόν* is no doubt a free translation; but the change of "his" to "my" is an obvious improvement, and may safely be adopted. The promise must not be taken too literally, nor too closely connected with the preceding threat. It is hardly conceivable that the prophet contemplates the abrogation of the name "Israel," because it has been degraded by unworthy Israelites (Cheyne, *Comm.*). This would be implied only if the name "Israel" were that which is to remain for a curse, which is a too violent interpretation. The "other name" is contrasted, not with that which both parties had borne in common, but with names such as "Forsaken," which describe the present condition of the true believers. Cf. ch. lxii. 2, 4, 12.

16. *so that*] as Gen. xi. 7; Ps. xcv. 11; Mal. iv. 1, etc.

he who blesseth himself in the **land**] i.e. "who invokes a blessing on himself"; cf. Gen. xxii. 18, xxvi. 4, xlviii. 20; Jer. iv. 2.

shall bless himself **by** *the God of truth*] using such expressions as, "May the God of truth bless me." By the fulfilment both of His

God of [1]truth; and he that sweareth in the earth shall swear by the God of [1]truth; because the former troubles are forgotten, and because they are hid from mine eyes.
17 For, behold, I create new heavens and a new earth: and the former things shall not be remembered, nor come
18 into mind. But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a re-
19 joicing, and her people a joy. And I will rejoice in

[1] Heb. *Amen*. See 2 Cor. i. 20, Rev. iii. 14.

threatenings and His promises Jehovah will have shewn Himself to be the God of truth, so that a blessing uttered in His name is certainly effective. *God of truth* is strictly "God of Amen" (marg.; cf. 2 Cor. i. 20; Rev. iii. 14), but this is a too artificial phrase for so early a period. Read *'ōmen* (= "truth," "fidelity").

swear by the God of truth] Cf. ch. xlviii. 1.

the former troubles are forgotten] See Rev. xxi. 4.

hid from mine eyes] A reminiscence probably of Hos. xiii. 14.

17—25. The last sentence of *v.* 16 inspires the loftiest flight of the prophet's imagination. The "former troubles shall be forgotten" in the glories of a new creation, in which all things minister to the welfare of Jehovah's regenerate people.

17. *new heavens and a new earth*] i.e. a new universe, Hebrew having no single word for the Cosmos (cf. ch. lxvi. 22; 2 Pet. iii. 13; Rev. xxi. 1). The phrase sums up a whole aspect of the prophetic theology. The idea of a transformation of nature so as to be in harmony with a renewed humanity has met us several times in the earlier part of the book (ch. xi. 6—9, xxix. 17, xxx. 23 ff., xxxii. 15, xxxv., etc.), and is a frequent theme of prophecy, but the thought of a new creation is nowhere expressed so absolutely as here. It may have been suggested to the prophet by ch. li. 6, where it is said that the present universe shall be dissolved, although it is doubtful if that verse contains more than a metaphorical expression of the transitoriness of the material in contrast with the spiritual. Here there can be no doubt that the words are to be interpreted literally. At the same time the new creation preserves as it were the form of the old, for the next verse shews that a new Jerusalem is the centre of the renovated earth.

the former things] The reference may be specifically to the "former troubles" of *v.* 16, or generally to the old state of things which shall have vanished for ever.

nor come into mind] Lit. "come up on the heart," as Jer. iii. 16, vii. 31, etc. The phrase is characteristic of the book of Jeremiah.

18. *I create Jerusalem a rejoicing etc.*] i.e. either an object in

Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of 20
days, nor an old man that hath not filled his days: for the child shall die an hundred years old, and the sinner being an hundred years old shall be accursed. And 21
they shall build houses, and inhabit them; and they

which one may rejoice (*v.* 19, ch. lx. 15) or an abode of joy (ch. li. 3, lxi. 7).

19. God Himself rejoices in the new city and people; cf. lxii. 5.

and the voice of weeping etc.] Cf. ch. xxv. 8, xxxv. 10.

20. Amongst the blessings of the new people of God the chief shall be a miraculous extension of the term of human life. This is the dominant idea down to the end of *v.* 22. The expression of the thought is unaccountably laboured and obscure.

an infant of days] can hardly mean one who has lived only a few days; for that would imply that children would no more be born. The Heb. accents join the following "and old" to this clause, giving the sense "one young in years, but old," i.e. a prematurely aged man.

that hath not filled his days] (cf. Gen. xxv. 8; Ex. xxiii. 26; Job v. 26), i.e. none shall become prematurely old; each shall attain the allotted measure of life according to the standard which shall then be normal.

for the **youth** *shall die an hundred years old*] Death at the age of 100 (if such a thing took place) would be looked on as an untimely death in extreme youth, and a special mark of the divine anger on a career of wickedness (Job xv. 32, xx. 5).

and the sinner etc.] Or, **And he that falls short of 100 years shall be accursed,**— omitting the word *bēn* in the Heb. and taking *ḥôṭē*, in its primary sense of missing a mark (Buhl, Ehrlich).

It is evident that the idea of immortal life is unknown to the writer. He looks forward to a restriction of the power of death, but not to its entire cessation. The same idea is probably implied in a prophecy of the early post-exilic period (Zech. viii. 4; see on ch. xxv. 8); and a conception precisely similar is characteristic of the first section of the Book of Enoch. See Charles, *Book of Enoch*, pp. 26, 55, 98. Comp. En. v. 9: "And [the elect] will not be punished all the days of their life, nor will they die of plagues or visitations of wrath, but they will complete the full number of the days of their life, and their lives will grow old in peace, and the years of their joy will be many, in eternal happiness and peace all the days of their life." Cf. also x. 17 and xxv. 4, 5.

21, 22. In consequence of this extension of the term of life, each man shall enjoy the fruit of his own labour (cf. Deut. xxviii.

22 shall plant vineyards, and eat the fruit of them. They
shall not build, and another inhabit; they shall not
plant, and another eat: for as the days of a tree shall
be the days of my people, and my chosen shall [1]long
23 enjoy the work of their hands. They shall not labour
in vain, nor bring forth for [2]calamity; for they are the
seed of the blessed of the LORD, and their offspring
24 [3]with them. And it shall come to pass that, before they
call, I will answer; and while they are yet speaking,
25 I will hear. The wolf and the lamb shall feed together,
and the lion shall eat straw like the ox: and dust shall
be the serpent's meat. They shall not hurt nor destroy
in all my holy mountain, saith the LORD.

[1] Heb. *wear out.* [2] Or, *sudden terror*
[3] Or, shall be *with them*

30). The idea is therefore somewhat different from that of ch. lxii. 8, 9.

22. *as the days of a tree*] Cf. Ps. xcii. 12, 13.

my chosen shall long enjoy etc.] Lit. "shall wear out," "use up" (Job xxi. 13).

23. *They shall not* **weary themselves for vanity**] ch. xlix. 4; Hab. ii. 13; because God's blessing rests on them.

nor bring forth (sc. **children**) *for* **sudden destruction**] Jer. xv. 8; Ps. lxxviii. 33.

and their offspring with them] Better perhaps as a complete sentence: **and their offspring shall be with them** (marg.); many generations living together. Cf. Job xxi. 8.

24. Cf. Dan. ix. 21.

25. A last feature of the new earth is the peace which shall reign in the animal world. See on ch. xi. 6—9, from which this verse is quoted. The second and fourth lines are cited literally from xi. 7, 9, the first is a condensation of xi. 6, 7 *a*. The only clause not represented in the original passage is the third line: *and dust shall be the serpent's meat*, an allusion to Gen. iii. 14. Duhm, partly on metrical grounds, rejects these words as a gloss.

CH. LXVI. THE ETERNAL BLESSEDNESS OF THE TRUE ISRAEL; THE DOOM OF THE APOSTATES.

This chapter continues the antithesis that runs through ch. lxv., carrying it onward to its eschatological issues. The connexion of ideas is frequently extremely difficult to trace, and no two critics are agreed as to where the different sections begin and end.

The contents of the passage, however, may be exhibited as follows:

i. *vv.* 1—4. The chapter begins with a remarkable declaration against a formal and unspiritual ceremonial. Addressing those who contemplate the erection of a Temple in His honour, Jehovah points out how inadequate any earthly house must necessarily be to His majesty, and reminds them that the only worship acceptable in His sight is that which proceeds from a humble, contrite and reverent spirit (*vv.* 1, 2). How little this condition is fulfilled by those referred to is shewn by a rapid survey of the superstitious practices which, in direct defiance of the divine law, they seek to combine with the service of Jehovah (*v.* 3). Sentence is pronounced against them on account of their disobedience (*v.* 4).

ii. *vv.* 5—17. This passage is marked by unusual and perplexing disconnectedness of subject. Duhm's metrical analysis yields no satisfactory result; and attention to the abrupt transitions of thought suggests that we have to do with extensive dislocation of the text. Thus, *v.* 17 most naturally joins on to *v.* 5, and the two may be an incomplete strophe of the same prophecy as *vv.* 1—4, foretelling the doom of the apostates. Again, *vv.* 15, 16 seem to continue *v.* 6,—an announcement of the Day of the Lord, when He shall appear in fire and tempest to take vengeance on His enemies. Lastly, the intervening section, *vv.* 7—14, may be regarded as a fragment of an independent poem in two unequal stanzas: viz. *vv.* 7—9 (the sudden and marvellous increase of the population of Jerusalem), and *vv.* 10—14 (an invitation to all true-hearted Israelites to rejoice in her felicity, and share in her consolation).

iii. *vv.* 18—22. The judgement is followed by a manifestation of Jehovah's glory to all nations (*v.* 18). The survivors of the nearer nations, who have witnessed the catastrophe, shall be sent as messengers to the more distant countries (*v.* 19); these shall then voluntarily bring back to Zion the dispersed Israelites (*v.* 20); and from amongst them (the restored exiles or the converted heathen?) some shall be chosen as ministers of the sanctuary (*v.* 21). Israel, thus reconstituted, shall be as enduring as the new heavens and earth which Jehovah is about to create (*v.* 22).—This whole section appears to be unmetrical in form, and prosaic in style; hence it is somewhat doubtful if it was the original conclusion of the Trito-Isaiah.

iv. *vv.* 23, 24. The universality of the true religion, expressed inadequately in terms of the old dispensation as a monthly and weekly pilgrimage of all nations to the sanctuary at Jerusalem (*v.* 23); with a closing reference to the appalling fate reserved for the impenitent rebels against Jehovah (*v.* 24). It is almost universally agreed that these two verses are a late addition to the book.

1, 2. Jehovah, who fills and has created heaven and earth,

66 Thus saith the LORD, The heaven is my throne, and
the earth is my footstool: what manner of house will ye
2 build unto me? and what place shall be my rest? For
all these things hath mine hand made, and *so* all these
things came to be, saith the LORD: but to this man will
I look, even to him that is poor and of a contrite spirit,
3 and that trembleth at my word. He that killeth an ox

"dwelleth not in temples made with hands." Comp. the citation in Acts vii. 48 ff., also 1 Ki. viii. 27; Jer. xxiii. 24.

1. *The heaven is my throne*] Ps. xi. 4, ciii. 19.

the earth is my footstool] Elsewhere the Temple itself (or the ark) is spoken of as Jehovah's footstool; Lam. ii. 1; Ps. xcix. 5, cxxxii. 7; 1 Chr. xxviii. 2.

what manner of house etc.] Rather: **what kind of house is it which ye would build for me? and what sort of place is my resting place?** (Ps. cxxxii. 8, 14). This rendering is on the whole preferable to that of A.V. ("*where is* the house, etc."), although the latter is grammatically possible. It would be a great mistake (with Duhm and Ehrlich) to point מקום as construct.

2. *all these things*] i.e. the heavens and the earth, the whole visible creation. That the phrase refers to the Jerusalem Temple or the Jewish community with its religious institutions (Duhm and several others) is a thoroughly unnatural supposition.

but to this man will I look (**have regard**) *etc.*] Cf. ch. lvii. 15.

contrite is lit. "smitten"; it is the same word which is rendered "broken" or "wounded" (of the spirit) in Prov. xv. 13, xvii. 22, xviii. 14. In all the other passages where "contrite" is found in the E.V. (ch. lvii. 15; Ps. xxxiv. 18, li. 17) it represents a formation from another root, meaning "to be crushed."

trembleth at my word] Cf. *v.* 5; Ezra ix. 4, x. 3.

The principle enunciated in these two verses is obviously one which, if consistently applied, would lead to the abandonment of local worship in an earthly sanctuary, and of the entire system of ceremonial religion connected with it (as in Acts vii. 48 ff.). The difficulty is to ascertain the precise application of it which the prophet has in mind here. It seems evident from *v.* 1 that his argument is directed against some actual contemporary project for the erection of a "house" for the worship of Jehovah. To say that he merely deprecates theoretically the building of a sanctuary by men such as those addressed, destitute of the spirit of true worship, does not meet the case; he has in view a definite practical design, the execution of which he opposes. The only question is whether the reference be to the rebuilding of the Temple at Jerusalem, or to the erection of a rival sanctuary at another place. (1) In the first case the passage would be

a protest in favour of a purely spiritual religion, without sanctuary or sacrifice,—an anticipation of our Lord's great saying in John iv. 24. This has been the opinion of some scholars (including Wellhausen); and apart from the implied opposition to the rebuilding of the Temple it is the view which does fullest justice to the language of the verses. It is no doubt conceivable that a solitary voice might have been raised against that enterprise, either in prospect of the near Return from Babylon, or at a later time (*c.* 520) when the prophets Haggai and Zechariah were agitating for the immediate restoration of the Temple. But there is absolutely no trace of such an attitude in the whole of the post-exilic literature; and it is certain that neither the second Isaiah nor any of his successors (least of all the Trito-Isaiah) could have used the words in that sense (see xliv. 28, lvi. 5, 7, lx. 7, lxvi. 6, 20 f., etc.). (2) On the assumption that the chapter was written towards the close of the Exile, Hitzig and others not unnaturally supposed the reference to be to a desire on the part of some among the exiles to set up a temple of Jehovah in Babylonia. That explanation, however, is contrary to all we know of the state of mind of the Jews in Babylon and the theory loses all its plausibility when the second Isaiah's authorship is abandoned. (3) If the verses were written by a Trito-Isaiah (as we are entitled to assume in the absence of indications to the contrary), the view that most commends itself is that of Duhm and a majority of recent critics; viz. that the oracle is directed against a project of the Samaritans to erect a rival temple to that of Jerusalem. We know that such a temple was actually built on Mount Gerizim, —whether about 430 B.C., as is generally inferred from Neh. xiii. 28 (see Ryle's note), or about 330 as is stated by Josephus—and it is to be supposed that the idea had been mooted some time previously. The theory is no doubt open to some objections. It may be felt that if the erection of a schismatic temple were contemplated, the reference would be much more explicit than is actually the case. Again, it is true that the argument employed would tell equally against the Jerusalem Temple itself. These difficulties, however, are not insuperable. As regards the last, it is to be observed that the prophet's assertion must in any case be qualified by the fundamental principle of Jewish religion that the validity of every act of worship rests on the positive enactment of Jehovah. While Jehovah *needs* no human service, He is graciously pleased to accept it if rendered in accordance with His expressed will. Now this sanction had been bestowed on the one sanctuary at Jerusalem, but could not possibly belong to any temple built elsewhere. The erection of such a temple could only be justified on the assumption that man could arbitrarily assign a dwelling-place to the Most High, and to shew the futility of this assumption is the purpose of the prophet's lofty declaration. —The question turns partly on the interpretation of *v.* 3. If that verse is rightly understood to mean that the

is as he that slayeth a man; he that sacrificeth a lamb,

worship of the parties spoken of was infected by degrading superstitions, it is highly probable that the persons described are the Samaritans, and in that case it will follow almost of necessity that these are also addressed in *v.* 1[1].

3 *a*. The first part of the verse runs literally thus: "The slaughterer of the ox, a slayer of a man; the sacrificer of the sheep, a breaker of a dog's neck; the offerer of an oblation,—swine's blood; the maker of a memorial of incense, one that blesseth vanity (i.e. an idol)";—four legitimate sacrificial acts being bracketed with four detestable heathenish rites. The first member of each pair is probably to be taken as subj., the second as pred., of a sentence. But this leaves open a choice between two interpretations. (*a*) That the legal sacrificial action is as hateful in the sight of God as the idolatrous rite, so long as it is performed by unspiritual worshippers, or at an unauthorised sanctuary. (*b*) That he who does the first series of actions *does also* the second, i.e. combines the service of Jehovah with the most hateful pagan rites. It is extremely difficult to decide which is the true sense. The word "as" in R.V. is supplied by the translators, but the rendering is a perfectly fair one. But there is nothing in the text to suggest an immediate reference to the projected heretical temple; and apart from some such restriction the statement (*a*) would go far beyond any other utterance in the O.T. in repudiation of sacrifice. One fact that favours the second explanation (*b*) is that the latter part of the verse speaks of those who "delight in their abominations." This would seem to imply that the abominations enumerated were actually practised by certain persons, who at the same time claimed to be worshippers of Jehovah. Cf. *v.* 17, lxv. 3—5, lvii. 3—9.

as he that slayeth a man] The reference may be either to

[1] See Introduction, p. xliv f. It has recently been suggested (by Haller) that the allusion may rather be to a temple outside Palestine, such as that at Yeb (Elephantine) in Egypt (see Note in Vol. I. pp. 162 ff.). The temple of Yeb, itself, however, must have been built before the Exile, and was not destroyed till 411, which is considerably later than the date usually assigned to Trito-Isaiah; and we have as yet no evidence of the erection of other Jewish temples in Egypt or elsewhere at that time. It is certainly an interesting fact that the authorities of Yeb, when repulsed at Jerusalem, turned to Samaria for support; and it may well have been that the existence of the Egyptian temple formed an argument for the erection of one at Samaria. There is no doubt that the prophet's attitude to a foreign temple would have been the same as is here expressed; but on the whole the relations between the Egyptian colony and Samaria tend to strengthen the presumption that a Samaritan temple is the direct object of the prophet's polemic.

as he that breaketh a dog's neck; he that offereth [1]an oblation, *as he that offereth* swine's blood; he that [2]burneth frankincense, as he that blesseth an idol: yea, they have chosen their own ways, and their soul delighteth in their abominations; I also will choose their 4
[3]delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did that which was evil in mine eyes, and chose that wherein I delighted not.

[1] Or, *a meal offering* [2] Heb. *maketh a memorial of.*
[3] Or, *mockings*

murder or to human sacrifice; most probably the latter, since every other member of the sentence expresses a religious act. That human sacrifice was actually perpetrated by those spoken of may be inferred from ch. lvii. 5.

breaketh a dog's neck] "This sacrifice...seems...to be alluded to as a Punic rite in Justin XVIII. I. 10, where we read that Darius sent a message to the Carthaginians forbidding them *to sacrifice human victims and to eat the flesh of dogs*: in the connexion a religious meal must be understood." (W. R. Smith, *Rel. of the Semites*[2], p. 291.) The whole paragraph should be consulted for other important references to the sacredness of the dog amongst the Semites. See also the note in Cheyne's *Commentary*.

he that offereth an oblation (see on ch. i. 13) **(offereth)** *swine's blood*] (See on ch. lxv. 4.) A verb (participle) must have dropped out of the original.

burneth frankincense] marg. **maketh a memorial of incense.** The Heb. verb (*hizkîr*) is connected with *'azkārāh*, the technical name of the part of the meal offering which had to be burned with incense on the altar (cf. Lev. ii. 2, xxiv. 7).

blesseth an idol] Lit. "vanity," but the rendering rightly expresses the sense; cf. ch. xli. 29.

3 *b. yea, they have chosen etc.*] These clauses form the protasis to *v.* 4. Render: **As they have chosen**...(*v.* 4) **so will I choose**, etc.

4. *I also will choose*] with the same shade of meaning as in *v.* 3 ("will find satisfaction in"). "The Orientals are fond of such antitheses" (Gesenius).

delusions] Perhaps **insults**; see on ch. iii. 4. Cheyne renders expressively "freaks of fortune," remarking, "the word is very peculiar: it represents calamity under the figure of a petulant child."

their fears] i.e. "that which they fear," and strive to avert by their magical rites.

because when I called etc.] Repeated from ch. lxv. 12.

5 Hear the word of the LORD, ye that tremble at his
word: Your brethren that hate you, that cast you out
for my name's sake, have said, Let the LORD be glorified,
that we may see your joy; but they shall be ashamed.
6 A voice of tumult from the city, a voice from the temple,
a voice of the LORD that rendereth recompence to his
7 enemies. Before she travailed, she brought forth; before
8 her pain came, she was delivered of a man child. Who
hath heard such a thing? who hath seen such things?

5. A promise to the believing Jews, that they shall speedily witness the discomfiture of their enemies and persecutors. The verse may be the beginning of a new strophe of the same poem as *vv.* 1—4; but the connexion is immediately broken, and is *perhaps* resumed in *v.* 17.

ye that tremble at his word] —thus fulfilling the condition of *v.* 2. The "word" of the Lord is that spoken by the prophets, and the "trembling" of these devout hearers expresses their scrupulous anxiety to conform with its requirements.

Your brethren] Men of the same stock with yourselves. The term could be used of the Samaritan community, composed as it largely was of men of Israelitish descent and, in part, probably of Jews who had been spared in the general deportation of the people.

that hate you] Cf. ch. lvii. 4.

that cast you out] Perhaps "that put you far away" (in aversion). Comp. the use of the word in Am. vi. 3 ("that put far away the evil day"). In later Heb. it means to excommunicate.

Let the LORD etc.] Render (pointing the verb as Niph.): "Let Jehovah **shew Himself glorious** that we may see your joy." In the mouth of the schismatics, this is a sarcastic allusion to the enthusiastic hopes entertained by the pious Jews of a manifestation of Jehovah to their joy. Cf. ch. v. 19.

but they shall be ashamed] ch. lxv. 13.

6. Description of the sudden outbreak of Jehovah's destructive might from His city and sanctuary (cf. Am. i. 2; Joel iii. 16; ch. xxxiii. 14). **Hark! an uproar from the city! Hark, from the temple! Hark! 'Tis Jehovah rendering recompence** (see on lix. 18) **to His enemies.** That these words presuppose the existence of the Temple is the only natural interpretation. The thought of the verse is resumed in *vv.* 15, 16; the verses immediately following pass abruptly to a different subject.

7—9. The sudden repopulation of the city by her children. The figure is taken from ch. xlix. 17—21, liv. 1; the fact set forth being the instantaneous return of the exiled Israelites, by

Shall a land be [1]born in one day? shall a nation be brought forth at once? for as soon as Zion travailed, she brought forth her children. Shall I bring to the 9
birth, and not cause to bring forth? saith the LORD: shall I that cause to bring forth shut *the womb*? saith thy God.

Rejoice ye with Jerusalem, and be glad for her, all ye 10
that love her: rejoice for joy with her, all ye that mourn over her: that ye may suck and be satisfied with the 11
breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory. For thus 12

[1] Or, *travailed with for but one day*

which, without effort, the poor and struggling Jewish community becomes at once a great nation.

8. *Shall a land etc.*] Render: **Shall a land be travailed with in one day?** For "land" in the sense of "population" there do not seem to be any real parallels (Judg. xviii. 30 being hardly a case in point); but neither metre nor grammar justifies Duhm's insertion of the word for "people" (*'am*). The impersonal construction of the Heb. passive (see Davidson, *Synt.* § 79) explains the discord of gender.

9. Comp. ch. xxxvii. 3: "the children are come to the birth, and there is not strength to bring forth." But in this crisis Jehovah Himself is present, and what He begins He will carry on to its marvellous issue.

The verse describes in a figure the condition of the community since the edict of Cyrus,—a period of protracted birth-throes (9 *a*), or (9 *b*) a birth (the restored Israel) followed by barrenness (Duhm).

10, 11. Invitation to the sorrowing children of Zion to rejoice in their mother's consolation.

10. *that mourn over her*] Cf. ch. lvii. 18, lxi. 2, 3.

11. Comp. ch. lx. 16.

abundance] The Heb. word (זִיז) is of uncertain interpretation. It is found again only in Ps. l. 11, lxxx. 13 in the phrase "beast of the field" (*zîz sâday*). It is doubtful, however, if the word there be identical with that in this verse. A perfect parallelism (with "breast") would be obtained if we might translate by "teats." Ewald, Cheyne and several others adopt this translation, Ewald without remark, Cheyne with a reference to the Assyrian and the vulgar Arabic, where a word *zîzâh* is said to mean "udder" (see his *Comm.* p. 174, and *Origin of the Psalter*, p. 472 f.). Ehrlich would read זִיו, late Heb. and Aram. for "splendour."

saith the LORD, Behold, I will extend peace to her like
a river, and the glory of the nations like an overflowing
stream, [1]and ye shall suck *thereof*; ye shall be borne
13 upon the side, and shall be dandled upon the knees. As
one whom his mother comforteth, so will I comfort you;
14 and ye shall be comforted in Jerusalem. And ye shall
see *it*, and your heart shall rejoice, and your bones shall
flourish like the tender grass: and the hand of the LORD
shall be known toward his servants, and he will have
15 indignation against his enemies. For, behold, the LORD
will come [2]with fire, and his chariots shall be like the

[1] Or, *then shall ye suck, ye &c.* [2] Or, *in*

12—14. A promise of prosperity to Jerusalem and her inhabitants.

12. *I will extend* (cf. Gen. xxxix 21) *peace...like a river*] See ch. xlviii. 18.

the glory of the nations] **the wealth of nations.** Cf. ch. lx. 5, lxi. 6.

and ye shall suck] Rather: **and their (or her) sucklings**, pointing with LXX. וְיֹנְקֹתֶם (or still better וְיֹנְקֹתֶהָ), and joining the word to the following clause.

borne upon the side (see on lx. 4)...*the knees*] As in lx. 4 (xlix 22) the children of Zion are represented as carried and nursed by the Gentiles.

dandled] The passive of the verb rendered "play" in ch. xi. 8; "delight" in ch. v. 7 (R.V. marg.) is a cognate noun.

14. *And ye shall see* it *etc.*] recalling ch. lx 5.

your bones shall flourish like the tender grass] i.e. shall be fresh and full of sap (cf. Job xxi. 24; Prov. xv. 30). So when the strength is exhausted by sickness, the bones are said to be consumed or burn (Ps. xxxi. 10, xxxii. 3, cii. 3; Lam. i. 13).

and he will have indignation] A.V. "*and* his *indignation*" would be a better construction if we might supply the suffix for "his" (so Duhm). But the sentence may have been inserted to smooth the transition to the next verse.

15, 16. In fire and tempest—the accompaniments of the theophany—Jehovah appears to take vengeance on His enemies. There may be a connexion with the last clause of *v.* 14; but the verses read like a continuation of *v.* 6. Comp. ch. xxix. 6, xxx. 27 ff.; Ps. l. 3.

15. *with fire*] **in fire.** Cf. Deut. v. 22 ff.

and his chariots shall be like the whirlwind] Cf. Hab. iii. 8; Ps. lxviii. 17. The image is derived from the storm-clouds on which Jehovah rides; ch. xix. 1; Ps. xviii. 10, lxviii. 33; Deut

whirlwind; to render his anger with fury, and his rebuke with flames of fire. For by fire will the LORD plead, 16
and by his sword, with all flesh: and the slain of the LORD shall be many. They that sanctify themselves 17
and purify themselves [1]*to go* unto the gardens, [2]behind

[1] Or, *in* [2] Many ancient authorities have, *one after another.*

xxxiii. 26. The phrase is applied in Jer. iv. 13 to the Scythians (or Chaldeans).

16. *by fire...plead*] i.e. "enter into judgement," as Ezek. xxxviii. 22; Joel iii. 2. Comp. also Am. vii. 4.

by his sword] See ch. xxvii. 1, xxxiv. 5, 6.

the slain of the LORD shall be many] Cf. Jer. xxv. 33; Zeph., ii. 12 (Heb.).

17. A renewed description of the apostates, in terms similar to *v.* 3, lxv. 3—5, 11. Although the judgement is "with all flesh" it has a special significance for these reprobates. The connexion of *v.* 17 with *v.* 16 is not, however, beyond suspicion. It looks rather like a continuation of *v.* 5.

to go *unto the gardens*] **for the gardens**, i.e. in order to go into the sacred gardens (ch. lxv. 3) where the illegal rites were to be consummated ("ad sacra in lucis obeunda").

behind one in the midst] A difficult and much disputed phrase The insertion of the word "tree" (marg. and A.V.) is purely gratuitous, and indefensible. If the consonantal text be sound the best rendering is **after one in the midst**; i.e. following the actions of a hierophant or mystagogue, who stands in the midst of the brotherhood and regulates the important ceremony of purification. Comp. Ezek. viii. 11, "...seventy men of the elders of the house of Israel, and *in the midst* of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand." There does not appear to be any valid objection to this interpretation, although it is not supported by any ancient authority. The Massoretes substitute the fem. of "one" for the masc., thinking apparently of the image of some goddess as the central object. (The Babylonian Codex and the Soncino Bible have the fem. in the text.) Many commentators, guided by a faulty reference in Macrobius (*Saturn.* I. 23), have supposed that the word for "one" (אֶחָד) contains the name of a deity; but this view, although revived by Lagarde, finds little favour among modern scholars. Several ancient versions (Pesh., Sym., Theod.) render "one after another" (Targ. "company after company"), which would be possible if we might insert an additional אחר (אחד אחר אחד), but it leaves "in the midst" unexplained. Cheyne (*Introd.* p. 370) reads with Klostermann אחר אחד בתנך —"one (consecrating) the other on the tip of the ear"; an

[1]one in the midst, eating swine's flesh, and the abomination, and the mouse; they shall come to an end together,
18 saith the LORD. For I *know* their works and their thoughts: [2]*the time* cometh, that I will gather all nations and tongues; and they shall come, and shall see my

[1] Or, *one* tree (or Asherah; see Deut. xvi. 21)
[2] Many ancient authorities have, *I come to gather &c.*

ingenious emendation, but hardly yielding an easier sense than the received (consonantal) text as understood above.

swine's flesh] ch. lxv. 4.

the abomination] Heb. *shéḳeẓ*, the general name for unclean animals; Lev. vii. 21; xi. 10 ff. (*passim*); cf. Ezek. viii. 10. (Duhm reads unnecessarily *shéreẓ*, 'vermin," creeping or swarming creatures.)

the mouse] An unclean animal according to Lev. xi. 29. Of the 23 species of small rodents included under the name in Palestine, several are esteemed edible by the Arabs (Tristram, *Nat. Hist.* pp. 122 ff.). The allusion here without doubt is to sacrificial meals, the mouse being a sacred animal in the same sense as the swine and the dog. See W. R. Smith, *Rel. of Sem.*[2] p. 293; who mentions a statement of Maimonides that the Harranians sacrificed field-mice.

shall come to an end] See on next verse.

18—22. The extension of the knowledge of Jehovah's power to the outlying nations, and their consequent voluntary surrender of the Israelites exiled among them.

The first sentence of *v.* 18 is untranslateable as it stands, and the text is certainly corrupt. A good suggestion is made by Duhm. He transfers the phrase "their works and their thoughts" to the last clause of *v.* 17 ("their works and their thoughts together shall come to an end"); then, dropping the fem. term. of the participle, the remaining sentence reads, **And I am coming to gather all the nations and tongues**. Both verses are thus improved, and the new section beginning here is disentangled from its misleading association with the idea of judgement.

18. *all nations and tongues*] An expression characteristic of the Aramaic part of the book of Daniel (ch. iii. 4 and parallels); cf. also Zech. viii. 23.

they shall come, and shall see my glory] i.e., probably, the visible supernatural glory of Jehovah as He dwells in the Temple. See Ezek. xliii. 1—4. (The section contains many traces of the influence of the book of Ezekiel.) The idea that the nations shall assemble to be destroyed by Jehovah (Zech. xiv. 2, 12 ff.; Joel iii. 2; Zeph. iii. 8) is alien to the tenor of the verse and is not necessarily implied by *v.* 19.

glory. And I will set a sign among them, and I will 19
send such as escape of them unto the nations, to Tarshish,
Pul and Lud, that draw the bow, to Tubal and Javan,
to the isles afar off, that have not heard my fame, neither
have seen my glory; and they shall declare my glory

19. *I will set a sign among them*] i.e. perform a miracle (ch. vii. 11) that shall convince them of Jehovah's divinity.

I will send...them] **I will send from them escaped ones,** survivors (cf. xlv. 20) of the judgement depicted in *v.* 16. The purpose is to spread the tidings of Jehovah's glory.

to Tarshish...Javan] All these names are taken from the book of Ezekiel; see xxvii. 10, 12 f., xxxviii. 1, xxxix. 1. So Duhm, who thinks the whole line is a gloss. *Tarshish* = Tartessus; see on ch. ii. 16. A name *Pul* occurs nowhere else, and it is doubtless here a clerical error for **Put** (so LXX. Φούδ). Phut and Lud are mentioned together in Jer. xlvi. 9; Ezek. xxvii. 10, xxx. 5; and in Gen. x. 6, 13 both peoples are connected genealogically with Mizraim (Egypt). Probably therefore two African nations are denoted.

that draw the bow] The bow is mentioned as the weapon of the Lydians (Lud) in Jer. xlvi. 9. But a descriptive phrase in the middle of the list is unexpected, and a closer examination of the text gives ground for suspicion. The LXX. reads Μόσοχ (Meshech). This is attractive, because of the resemblance to *mōshĕkê* (drawing), and because Meshech and Tubal are nearly always associated (Gen. x. 2; Ezek. xxvii. 13, xxxii. 26, etc.). They are the Moschi and Tibareni of classical writers, the Muski and Tabal of the Assyrian monuments, tribes lying south and south-east of the Black Sea (Schrader, *Cun. Inscr.* pp. 82, 84). If the reading of the LXX. be adopted it will be necessary to find an equivalent for *ḳésheth* (bow); and Duhm suggests *Rosh* from Ezek. xxxviii. 1, xxxix. 1 (see Davidson's Note).

Javan (= Ἰάϝων)] the Ionians, is the Hebrew name for the Greek race.

. *the isles* (**coastlands**, ch. xl. 15) *afar off, that have not heard my fame etc.*] This distinction between the nearer nations who have experienced something of the greatness of Jehovah, through contact with His people Israel, and the remoter nations who have not heard His name, seems to have originated with the prophet Ezekiel. It underlies the conception of the invasion of Gog's host and its destruction as described in ch. xxxviii. f. Gog is the leader and representative of the outlying nations of the earth, and the demonstration of Jehovah's power against them falls at a time subsequent to the peaceful settlement of Israel in its own land, and long after judgement has been executed on the neighbouring states which had been in contact with Israel throughout

20 among the nations. And they shall bring all your
brethren out of all the nations for an offering unto the
LORD, upon horses, and in chariots, and in litters, and
upon mules, and upon [1]swift beasts, to my holy mountain
Jerusalem, saith the LORD, as the children of Israel
bring their offering in a clean vessel into the house of
21 the LORD. And of them also will I take for priests *and*

[1] Or, *dromedaries*

its history (see Davidson, *Ezekiel* (Camb. Bible), pp. 273 ff.). But while the distinction is common to the two prophets, the development of the idea is strikingly different. In Ezekiel Gog's ignorance of Jehovah tempts him to an act of sacrilege on the land of Israel, which is avenged by the annihilation of him and his host. The spirit of this passage is more evangelical. Jehovah sends missionaries from the nearer nations to those who have not heard His fame nor seen His glory; and the report carries conviction to their minds, so that they restore the Israelites exiled amongst them, as an offering to the Lord.

20. The subject of the sentence may be either the nations (cf. ch. xlix. 22, lx. 9, xiv. 2) or the "escaped ones"; those addressed are the Jews.

litters] Elsewhere only in Num. vii. 3 (in the phrase "covered wagons").

swift beasts] **dromedaries** (marg.).

21. *And of them also will I take etc.*] Commentators differ in opinion as to whether the ministers of the sanctuary are to be taken from the restored exiles or from the Gentiles who bring them back; the language is consistent with either supposition. The latter is thought by some to be excluded by lvi. 6 f. (shewing the utmost limit of concession to foreigners), and lxi. 6 (where a priestly standing is assigned to the Jews). These considerations, however, are not decisive; and the emphasis of the statement is perhaps better explained by the bolder conception. In any case the prophet seems to contemplate a suspension of the provisions of the Law, for the words "I will take" suggest something more than that those who are priests and Levites by birth shall be permitted to exercise their hereditary functions.

for priests and *for Levites*] Strictly, "for the priests, for the Levites," implying that they were to be given for the service of the priests and Levites. But the article should probably be omitted, and the rendering of E.V. retained. The conjunction "and" is supplied by all the versions and some MSS. The duplication of the preposition distinguishes the expression from a characteristic phrase of Deuteronomy (see Driver on Deut. xviii. 1), so that we cannot (without a change of text) render

for Levites, saith the LORD. For as the new heavens 22
and the new earth, which I will make, shall remain
before me, saith the LORD, so shall your seed and your
name remain. And it shall come to pass, that from one 23
new moon to another, and from one sabbath to another,
shall all flesh come to worship before me, saith the LORD.
And they shall go forth, and look upon the carcases of 24
the men that have transgressed against me: for their
worm shall not die, neither shall their fire be quenched;
and they shall be an abhorring unto all flesh.

"for Levitical priests." Nothing would be gained by such an alteration, for the adj. "Levitical" in this connexion would be a meaningless addition.

22 Comp. Jer. xxxi. 35 f., xxxiii. 25 f.

the new heavens and the new earth] ch. lxv. 17.

23, 24. Month by month and week by week all flesh shall come to Jerusalem to worship, while the dead bodies of the rebellious Israelites shall remain as a fearful spectacle and an abhorring to all flesh.

23. Comp. Zech. xiv. 16. *from one new moon to another etc.*] Lit. "as often as (ch. xxviii. 19) there is a new-moon on its new-moon, etc.," i.e. apparently "at each separate new-moon, etc.," —a peculiar idiom found also in Num. xxviii. 10, 14.

24. *And they* (the worshippers) *shall go forth*] to some place in the vicinity of Jerusalem, no doubt the Valley of Hinnom, Neh. xi. 30; cf. Josh. xv. 8, xviii. 16; 2 Chr. xxviii. 3; Jer. vii. 32; 2 Ki. xxiii. 10. (See below.)

the men that **rebelled** *against me*] The apostates so often referred to in the last two chapters, or their successors in a later age.

for their worm shall not die etc.] (see below) Judith xvi. 17; Ecclus. vii. 17; Mark ix. 44 ff.

an abhorring] The Hebrew word (*dērā'ôn*) occurs again only in Dan. xii. 2.

This verse is the basis of the later Jewish conception of Gehenna as the place of everlasting punishment (see Salmond, *Christian Doctrine of Immortality*, pp. 355—360). Gehenna is the Hebrew *Gê-Hinnôm* (Valley of Hinnom), the place where of old human sacrifices were offered to Molech (Jer. vii. 31 f., *et passim*), and for this reason desecrated by king Josiah (2 Ki. xxiii. 10). Afterwards it became a receptacle for filth and refuse, and Rabbinical tradition asserts that it was the custom to cast out unclean corpses there, to be burned or to undergo decomposition. This is in all probability the scene which had imprinted itself on the imagination of the writer, and which was afterwards projected

into the unseen world as an image of endless retribution. The Talmudic theology locates the mouth of hell in the Valley of Hinnom. But how much of the later theology lies in this passage it is difficult to say. Nothing is expressly said of torment endured by the dead, but only of the loathsome spectacle they present to the living; although the former idea may be implied and is suggested by a comparison with ch. l. 11. "If this passage is of too early a date, as Dillmann thinks, to admit of a reference to the horrors of the Valley of Gehinnom, the double figure of the worm and the fire may be due to the two ways of disposing of the dead, by interment and by cremation. The immediate object of the description of the worm as never dying and the fire as never being quenched, appears to be to mark the destination of those men as a perpetual witness to the consuming judgements of God, and one which all flesh may see. The incongruity of the idea of a fire burning a dead body and never going out, is supposed, however, to point to something more.... It may be that the dead body is poetically conceived to be conscious of the pains of the worm and the fire, as Dillmann supposes [cf. Job xiv. 22]. But even that goes beyond the immediate object, which is to present the men in question as a perpetual spectacle of shame to all beholders" (Salmond, *l.c.* p. 212). The view thus expressed is reasonable if the passage was written by the author of the preceding chapters. But there is much to be said for the opinion that the last two verses are an appendix to the prophecy, written at a much later time, so that the language may to some extent be saturated with the ideas which were afterwards associated with the word Gehenna.

In Heb. Bibles and MSS. part of *v.* 23 is repeated (without the vowel signs) after *v.* 24, in accordance with a Massoretic direction, so that the reading in the Synagogue might "close with words of comfort." The same practice was followed in the reading of the "Twelve" (Minor) Prophets, Lamentations, and Ecclesiastes. See Ginsburg's *Introduction*, p. 850.

APPENDIX

NOTE I

The Authenticity of the Servant Passages

The impression that the four striking sections which we call Servant passages (see p. lviii.) are somehow distinct from the rest of chh. xl.—lv. is now so firmly rooted in critical opinion, and affects so deeply the exposition of the prophecy, that it seems desirable to consider shortly the grounds on which the impression rests and the various conclusions to which it has led. "The points which appear mainly to have influenced scholarship" in this matter, says Dr Burney, "are the abruptness with which the Servant passages are introduced into the work of Deutero-Isaiah and the (alleged) fact that they can be separated from their context without any detriment to it; the conception of the Servant as an ideal personality in contrast to the 'blind and deaf' servant of Deutero-Isaiah; the difference between the quiet and unobtrusive method of evangelisation pursued by the ideal Servant (cf. xlii. 2, 3) and the way in which Deutero-Isaiah loudly publishes his message to all the world; and the carefully constructed form of the poems, all of which except l. 4—9 exhibit the same rhythm[1]." These are the chief phenomena which have produced a widespread conviction that the Servant passages form a connected cycle (some would even say a *complete* cycle,—"a book within the book") of independent oracles, which have in some way been incorporated or inserted in the prophecies of II Isaiah; and this is the general position which we propose to examine. As to the origin of the pieces, and the manner in which they have been worked into the book we shall find that a great diversity of view prevails. Here it will be sufficient to consider the three main questions that arise[2].

[1] *Church Quarterly Review*, Oct. 1912, p. 115 f.

[2] There is surprising unanimity as to the *number* of the Servant passages: xlii. 1 ff., xlix. 1 ff., lii. 13 ff. are universally recognised as such; and only a few critics (as Ley and Laue) exclude l. 4—9, regarding it as an utterance of the prophet himself converted into a Servant poem by the interpolation of *v.* 10. Considering that in this section the Servant of Jehovah is not named, that its rhythm is different from that of the other three, and that it is the only one of the four

1. The first question is whether the four poems are organically related to the work of II Isaiah, or were inserted by a later editor without much regard to the connexion in which they stand. This is clearly a case in which the burden of proof falls on those who challenge the integrity of the prophecy, unless indeed they deny (with Dr Kennett) that there is any unity in II Isaiah at all, which is not the position of the critics with whom we are here concerned. What then are the arguments by which the interpolation hypothesis is sustained? (*a*) It is alleged that the passages could be lifted from their context without creating any obvious discontinuity. That, even if it were true, would not be decisive, for there are a good many important sections of II Isaiah of which the same thing could be said (e.g. xli. 8—20, xliv. 24—28, etc.). But it is admitted that the assertion is not true *of the original Servant poems themselves*, which is the form in which the interpolation theory was first advanced by Duhm. His followers quickly perceived that in the case of the first two poems, if there is to be excision at all it must be the excision of longer sections than xlii. 1—4 and xlix. 1—6. Duhm has yielded to their arguments in the first case, but not in the second. He now finds that the true continuation of xli. 29 is xlii. 8, and accordingly cuts out the whole seven verses, admitting that *vv.* 5—7 presuppose *vv.* 1—4. He further allows that *vv.* 5—7 are a successful imitation of the style of II Isaiah; being in fact so successful that in his first edition he set them down to that prophet. Such procedure would only be justified if there were other reasons for thinking that the poem *cannot* have been part of the main prophecy. In ch. xlix. the case is precisely similar. Here Duhm adheres to his opinion that *vv.* 7 ff. are the work of II Isaiah, while *vv.* 1—6 are inserted; but his successors realise that *vv.* 7 ff. presuppose *vv.* 1—6 just as clearly as xlii. 5—7 presuppose *vv.* 1—4, and hold accordingly that *vv.* 7 ff. are an appendix to the Servant poem written by an editor just like xlii. 5 ff. We conclude, then, with regard

which has unmistakeably influenced the succeeding context, there is perhaps something to be said for the opinion that it has a separate origin from the rest, and stands in a somewhat unique relation to the main prophecy. Some scholars (like van Hoonacker) would include as a fifth Servant poem lxi. 1—3.—On the other hand there is no agreement as regards the precise *extent* of the several passages. We accept Duhm's delimitation of the original poems (viz. xlii. 1—4, xlix. 1—6, l. 4—9, lii. 13—liii. 12) as convincingly correct; although we hold that xlii. 5—7, xlix. 7—12, l. 10 (11) are closely connected with the poems to which they are attached, and meaningless apart from them. Laue and Staerk consider lii. 13—15 to be a similar addition to the fourth poem (ch. liii.), placed at the beginning instead of the end; but that suggestion has little to commend it.

to these two passages that since in each case the nucleus, which alone suggests diversity of origin, is inseparably connected with verses which have all the marks of Deutero-Isaiah's style, the poems must be presumed to have passed through the hands of that prophet and to be an integral part of the book. And although this particular argument does not apply to l. 4—9 (where the appendix *vv.* 10, 11 might have been inserted by a redactor), or to lii. 13—liii. 12 (which has no secondary expansion at all), still if the poems are a homogeneous group, we must hold that the authenticity of two of them guarantees the authenticity of the whole series. (*b*) It is urged that there are no signs of dependence on the Servant passages in the rest of the prophecy. It is true that there are very few cases in which definite and unambiguous points of contact can be made out. The agreement between li. 6 *a*, 8 *a* and l. 9 *b* is indeed "too striking to be merely accidental"; but it is an almost solitary instance[1]. The other examples which are adduced of affinities between the Servant passages and the rest of the book are all more or less constructive: that is to say they are presumably valid if we construe the thought of the second Isaiah on the assumption that the Servant passages belong to him; but by themselves apart from that assumption they are too uncertain to establish a connexion. Except as regards l. 4—9 the evidence under this head must be admitted to be inconclusive. (*c*) The metrical form of the poems. No argument for their excision can be based on this; because in the first place the rhythm of the third poem is entirely different from that of the other three, and in the second place both metres are freely used by II Isaiah. (*d*) A certain "temperamental" difference between the poems and the writings of II Isaiah is noted by Duhm, as we think rightly (see p. 29). But it is difficult to measure the range of II Isaiah's "temperament"; and even if the contrast were too great for a single mind to have originated, it would not follow that the prophet could not have so far assimilated the spirit of the poems as to embody them in his message. Leaving this and some other important points to be considered under the next head, we may say that so far as merely literary evidence goes there is no sufficient reason to doubt that the Servant passages belong to the original plan and structure of the book of II Isaiah.

2. If the interpolation hypothesis be set aside as improbable, the next question is whether the Servant poems were composed by II Isaiah in the order and connexion in which they stand, or whether they had an independent existence before the main

[1] Roy, who is an advocate of the interpolation theory, includes li. 1—8 in the same Servant poem as l. 4—9, but that is a very improbable combination.

prophecy was written. It is held by some writers that there are marked differences in ideas and standpoint between the poems and the prophecy which, while not sufficient to demand the extrusion of the poems, are yet significant enough to suggest that these are independent compositions of earlier date than the prophecy, which have been incorporated in it by the prophet himself. The alleged differences relate to such points as these: the attitude towards the heathen world, and the method of its evangelisation; the conception of salvation (in the one case as an ethico-religious regeneration, in the other as an external, partly political, partly miraculous, event: in the one case as mediated by the work of the Servant, in the other as "theocentric," Jehovah being its sole author, etc.); the supposed incompatibility of the *rôles* of Cyrus and the Servant of Jehovah as instruments of Israel's deliverance; the idea of the Servant (in the poems an individual, with a high vocation in the service of God, in the prophecy a personification of Israel, a merely passive witness to the presence of Jehovah, etc.); and so on. It is of course difficult to estimate the force of considerations like these; but on some of them a few general observations may be made. (*a*) It seems to be true that the first two Servant poems are animated by a sympathetic outlook on the heathen world which finds little expression elsewhere in the book; and on the other hand that II Isaiah shews a certain animus against heathenism which does not appear in the poems. And it is not altogether correct to say that the prophet's animosity is confined to the Babylonian oppressors of Israel: he has a contempt for idolaters of all sorts, and never (outside of the poems) addresses them in accents of persuasion. But the contrast is apt to be exaggerated. All that the Servant poems really say is that the Servant will be the source of religious illumination to the world, and will deal tenderly with the crushed and feeble among them. But II Isaiah also looks for a conversion of the Gentiles defeated and broken by the Persian arms (xlv. 20 ff.); and when we think of his sympathetic references to Cyrus ("though thou didst not know me," xlv. 4 f.) we see that he was not a stranger to the finer feeling for humanity which is characteristic of the poems. (*b*) The seemingly conflicting aspects of the idea of salvation are dealt with in the Introduction (pp. xlvi. ff.), where it is shewn that there is no antithesis, but at most a difference of emphasis. (*c*) As to the relation of Cyrus to the Servant of Jehovah, it is easy to see that there is no opposition between them. Their functions lie in quite different spheres. Cyrus is the agent of political emancipation, and disappears from the stage when his work is accomplished; the Servant is the agent of a spiritual restoration which no external deliverance could bring about[1]. (*d*) The most

[1] This is perhaps the best place to call attention to an interesting and at first sight attractive suggestion of Condamin, which is in the

important questions are those connected with the person and mission of the Servant, which we reserve for separate discussion (Note II). Here again, however, it is necessary to guard against magnifying differences into incompatibilities. The assertion that apart from the four passages the Servant is not conceived as having a vocation is not strictly true (at least the formal idea of

main adopted by van Hoonacker. Its leading feature is the transposition of xlii. 1—9, so as to follow xlix. 1—7, thus reversing the order of the first two Servant passages, and bringing the whole cycle into the second great division of the book (xlix.—lv.). The attractions of this rearrangement are obvious. It effects a clear separation between the historical and ideal (or the collective and the individual) applications of the title "Servant of the Lord." In xl.—xlviii. the Servant is *always* Israel, in xlix.—lv. *always* (in the view of these two writers) the Messiah; and it is undoubtedly much easier to believe that the name is applied to two entirely different subjects if the two represent successive stages in the unfolding of the prophet's thought. Again, in xl.—xlviii. Cyrus is in the political sphere the instrument through whom Jehovah accomplishes His purpose of redemption; in xlix.—lv. this function, transferred to the moral and spiritual sphere, is assigned to the Messiah. Needless to say, both the scholars named fortify their position by elaborate subsidiary arguments; and Condamin finds a confirmation of it in a somewhat complicated strophic theory which leads him to accentuate still more sharply the distinction between the two halves of the prophecy. Chh. xl.—xlvii., he holds, contain the "former things," chh. xlix.—lv. + lx.—lxii. the "new things" so often distinguished in xl.—xlviii.; while ch. xlviii. is an intermediate poem announcing the transition from the one to the other. Into these points we cannot enter here. As to the main theory we hesitate to accept it for the following reasons. The wholesale transference of a long section from one context to another is a process which we cannot help viewing with some suspicion. The order proposed, xlii. 1 ff. *after* xlix. 1 ff., strikes one as not altogether natural. It is surely more fitting that Jehovah should introduce His Servant than that the Servant should introduce himself; and the passage in which the title "Servant" occurs at the beginning is a more likely opening to the series than one which leaves us in doubt for a time who the speaker is. Further, there is a parallel between xlii. 1—9 and xlix. 1—12 which forbids the separation of xlix. 8—12 from *vv.* 1—7. It seems to us that xlix. 7—12 have the same relation to the poem *vv.* 1—6 as xlii. 5—9 have to *vv.* 1—4 (note the lyrical effusion which follows in each case: xlii. 10 ff., xlix. 13). Lastly, while the transposition has an undoubted advantage for those who identify the ideal Servant with the Messiah, it is by no means clear that xlii. 1 ff. stand out of their proper connexion if (as we still hold) the conception originates in a personification of Israel. Nor are we convinced that this passage is not presupposed by xlii. 18 ff.

vocation is implied in the verb "I have called thee" [xli. 9, xliii. 1]); and in any case it is reasoning in a circle first to isolate from the structure of the book the very passages in which the idea of vocation is unfolded, and then deny that II Isaiah knows anything of vocation[1].

But while these observations tend to reduce the improbability that the Servant poems were composed along with the rest of the prophecies, they obviously leave the alternative theory perfectly open; and there are other facts which may even incline the balance in its favour. There are some indications that the whole series of poems lay before the prophet when he published the discourses which form the bulk of his book. Thus xlix. 7 seems clearly dependent on lii. 13 ff., a passage which, if the poems were composed for their present position, would not have been written. Again, xlii. 19—21 is described by Marti as a compendium of the same great ode (cf. esp. xlii. 21 with liii. 10)[2]. Other parallels with a Servant passage not yet reached are cited by Giesebrecht (pp. 128 ff.); but there it is doubtful on which side priority lies. Further, the finished style and rounded completeness of each poem in itself, the temperamental difference of which Duhm speaks, and the contrast of tone between them and the surrounding oracles, suggest that they were written in a time of less excitement than the stirring months when Cyrus was advancing to the conquest of Babylon (see p. xxxvii.). Similarly, the absence of feeling against Babylon, and of allusions to the career of Cyrus, may point to an earlier period, when resentment against Babylon was not so keen, and before the figure of Cyrus had yet appeared on the political horizon. On these grounds we are inclined to agree with the conclusion arrived at by representatives of such different points of view as Sellin, Giesebrecht, Whitehouse, etc.: viz. that the four Servant poems are older independent compositions which II Isaiah has incorporated among his own discourses.

3. This leaves the question of personal authorship still undecided: the poems may have been written by II Isaiah at a former period of his life (so Sellin and Giesebrecht), or they may be the work of an unknown poet who lived before him (Whitehouse).

[1] A point rightly emphasised by Zillessen, who argues that if the Servant poems are removed the title Servant as applied to Israel is reduced to an empty and otiose epithet, to which no real meaning is attached (pp. 273 ff.).

[2] These coincidences, if they stood alone, might no doubt be accounted for by supposing that the idea was in the mind of the prophet from the first, though its complete development was reserved for a later stage of the book. But taken in connexion with the differences between the poems and the rest of the prophecy, they are perhaps more naturally explained by the theory of literary dependence as here presented.

It is generally admitted that the phraseology of the Servant passages is largely Deutero-Isaianic (except in lii. 13—liii. 12), and at all events yields no evidence of diversity of authorship. But to go further, and say that the Servant passages are too short to have coloured the whole style of a voluminous writer like II Isaiah through mere literary perusal, and therefore must be his own original compositions, is a very doubtful inference. When we examine the lists of characteristic expressions that have been drawn up (e.g. by Schian, pp. 10, 22 f., 30, 39 f., 48), we find that in the first place there are a number of distinctive phrases peculiar to II Isaiah on the one hand and to the Servant poems on the other; further, that the most striking parallels are with those passages in which II Isaiah speaks of Israel as the Servant of Jehovah, and where he may be supposed to have had the Servant poems immediately in view; and lastly, that identical phrases are occasionally used in such different senses as to suggest a borrowed application (contrast the image of the quenched wick in xlii. 3 and xliii. 17). Taking all these things into account it can hardly be said that the linguistic phenomena furnish a positive proof that II Isaiah is himself the author of the Servant poems. Apart from linguistic evidence the greater probability seems to be that we have to do with the work of two different writers. The profoundly reflective character of the poems as contrasted with the buoyant enthusiastic spirit of II Isaiah points in that direction, and certainly makes it very difficult to agree with Sellin that the poems were produced by II Isaiah in his youth (about the time of Jehoiachin's release in 561) and the rest of the prophecy in his maturer age. And if there be a difference of conception with regard to the Servant of the Lord it is more natural to think that the prophet has preserved the cherished utterances of a revered predecessor than that he should have incorporated previous discourses of his own which were no longer an exact expression of his thought. To that point we shall return at the close of the following note.

NOTE II

Recent Theories of the Servant of the Lord

The question discussed in the previous note leads directly to the more important question whether the conception of the Servant of Jehovah in the four Servant poems be the same as in the rest of the prophecy. It might be expected that those who hold by a difference of conception would also maintain a difference of authorship, and *vice versâ*; and on the whole this is the case. But there are exceptions on both sides: some who assign the Servant poems to another writer than II Isaiah find in both substantially the same view of the Servant, while others maintaining the integrity of the prophecy nevertheless distinguish two

conceptions of the Servant. The two problems are therefore to some extent separable, although it is not possible to keep them wholly apart. In this note, however, we shall deal mainly with the idea of the Servant; and since there is no difference of opinion as to who the Servant is outside of the Servant passages, the inquiry resolves itself into the question, Who is the Servant delineated in these four poems? We shall try to reach an answer by passing under review the principal solutions (some of them both novel and interesting) which have been under discussion in the literature of the subject during the last twenty years.

We begin with the observation that throughout the Servant passages (with the exception of the disputed word "Israel" in xlix. 3) the Servant is *anonymous*. In the rest of the prophecy (xl.—xlviii.) this is almost never the case: the title is nearly always identified with "Jacob" or "Israel," or occurs in connexions which leave no doubt that the nation is meant. A great deal is made of this distinction by some writers, in two opposite interests. On one side it is urged that the anonymous Servant must be determined by the previous occurrence of the title in xli. 8 where it denotes Israel (so that the anonymity becomes an argument for unity of authorship); on the other side it is maintained that the two Servants must be distinct, because otherwise II Isaiah would have followed his usual practice of coupling the term with the name of the nation: it is further inferred that the anonymous Servant must have been a personage well known to the contemporaries of the prophet. There is little force in any of these contentions. It is quite natural that the author (whether II Isaiah or another) should have introduced to his audience a new figure, who was to be identified solely by the description of him contained in the oracles.

What, then, are the features of the description given in the Servant poems? (i) He is one called and chosen of God, from the beginning of his existence, for a unique and glorious mission, and endowed with the spirit of God for the discharge of that mission (xlii. 1 f., xlix. 1 ff., liii. 10 ff.). (ii) This mission is twofold: on the one hand to bring back Israel to Jehovah (xlix. 5 f., liii. 1 ff.)[1]; and on the other to extend the true religion to the world at large (xlii. 1, 4, xlix. 6, lii. 15, liii. 12). (iii) The Servant is the ideal prophet, or at least the ideal of one aspect of the prophet's functions. His weapon is inspired speech and instruction (xlix. 2, l. 4); his manner of working is quiet and

[1] It seems clear that in the secondary passages xlii. 7, xlix. 8—12 the restoration of Israel means (or includes) restoration from exile. It is *probable* that this is also the idea of xlix. 5, 6 in the primary poem; but it must be admitted as just *possible* that there the reference is to a purely spiritual conversion, so that if we isolate the poems the figure of the Servant might be detached from the background of the Exile.

unobtrusive, gentle and tender towards those who are the objects of his spiritual ministry (xlii. 2 f.). (iv) For a time he was unconscious of the full magnitude of his vocation, and had laboured in obscurity and disappointment, amid obloquy and persecution, at his smaller task of reanimating his own people with the knowledge of God (xlix. 4, l. 6). But at a certain period of his history he receives a fresh revelation of his true calling and destiny (xlix. 5, 6), and henceforth he braces himself to the resolute endurance of enmity, assured that his cause will finally triumph and that his very sufferings are the path to glory (l. 6 ff., liii. 7 ff.). (v) He is faithful even to death; and after his death his contemporaries are melted into penitence by the spectacle of his absolute surrender to God's will, by his meekness and patience under outrage and wrong; in which they recognise the proof of his innocence; they see that his unmerited sufferings were the vicarious atonement for their sins (liii. 1 ff.). (vi) Thus the Servant's career is crowned with success (xlii. 4); as the reward of his labours he is exalted in a way that excites the wonder of the kings and peoples of the world (lii. 13—15).

Now it is perhaps not impossible, though it is difficult, to imagine a union of these features in a single individual figure, as in fact they are combined in a wonderful degree in the person of Jesus Christ. It is when we proceed to relate the conception to the circumstances in which the prophet wrote, and try to realise what it must have meant to him and his hearers, that difficulties arise. They arise mainly from the way in which ideal and historical elements are blended in the portrait of the Servant; and from the further fact that through idealisation of the historical these elements may shade imperceptibly one into the other. The most fundamental contrast between rival interpretations of the Servant idea is not that between *collective* and *individual* theories, but between *historical* and *ideal*: i.e. between those which seek the root and origin of the conception in the sphere of phenomenal reality, and those which place it in the region of *noumena*,—things ideal, not seen as yet. But since the common classification into "collective" and "individual" is more convenient for the purpose of exposition, we adhere to it in what follows.

i. (1) Of collective interpretations the simplest and most natural, as well as the most ancient, is that which identifies the Servant with the *nation of Israel* as it actually existed in history. It is the most natural inasmuch as it extends to the Servant poems the sense in which the title is used elsewhere in chh. xl.—xlviii. Its antiquity is proved by the insertion of the words "Jacob" and "Israel" in the LXX of xlii. 1, and the occurrence of "Israel" in the Hebrew and Greek texts of xlix. 3. Even if both these be regarded as cases of interpolation, the fact remains that at a very early time the national reference of the title was accepted for at least two of the Servant passages. This theory, which prevailed among post-Christian Jewish interpreters (Origen,

Contra Celsum, i. 55; Rashi, Ibn Ezra, Kimchi, etc.), and was adopted by scholars like Rosenmüller, Hitzig, and Reuss, has of late years experienced a remarkable revival; and at the present time commands the suffrages of perhaps a majority of Old Testament critics (amongst many others, Giesebrecht, König, Budde, Peake, etc.).

There is no need to dwell at length on the obvious merits and advantages which have secured such a large measure of support for this interpretation. The religious mission of Israel to the world, its endowment with the spirit of prophecy, its sufferings at the hands of enemies, its death as a nation in the Exile, its expected resurrection at the Restoration and subsequent exaltation among the peoples,—these and perhaps other features of the portrait are adequately explained as national history allegorised in the form of personal biography. Nor is it possible here to state all the objections which might fairly be urged. We will call attention to two points in particular where, in our judgement, the theory absolutely breaks down.

(*a*) The first is its interpretation of liii. 1 ff. If the Servant be the entire nation of Israel, the spectators of his career who speak in liii. 1—9 must be non-Israelites; and since the Servant represents a nation, they are necessarily the heathen nations of the world, who are described as having been profoundly moved by the tragic fate of a people whom they had despised and misjudged, but whom they now see to have borne the chastisement of their sins. In spite of the acute and searching analysis of Giesebrecht, which has satisfied many expositors, we cannot but regard this interpretation as forced and unnatural. *First*, the religious attitude expressed in *vv.* 2—9 is such as no prophet could have attributed to the heathen world. It is not enough to say that it is *converted* heathen who are introduced as speakers: they are converted heathen describing their impressions *while still unconverted*, and we have no right to assume that the prophet imputes to them retrospectively a consciousness of which they would have been incapable. Can we, then, suppose that there was in heathendom the sensitiveness of feeling and conscience which would have enabled it to read the profoundest religious lesson of Israel's history? It would be strange if even the most catholic-minded of prophets had composed a penitential liturgy for the heathen which contains no word of remorse for its active share in the sufferings of the people of Jehovah. Nay, it would be strange if he represented the Gentiles as concerned at all about the fate of Israel. To the world at large there was nothing singular in its misfortunes: it was but one of many nationalities which had been crushed by the power of Assyria or Babylon; and though the prophet anticipated something altogether startling in the manner of its restoration, that cannot be reflected back into the mental condition of the heathen before it had taken place. Again, could the Gentiles have seen Israel in this character

of a meek, submissive, unoffending sufferer, wholly resigned to the will of God, which should produce in them the conviction of its innocence and (as an inference from that) of the vicarious meaning of its afflictions? We can believe that a prophet saw those qualities in the better mind of his countrymen; but that was certainly not the aspect which the people as a whole presented to the outside world. *Second*, we have to ask when this confession could have been uttered. Not to press the point that on the national theory the Exile represents the *death* of the Servant and therefore the meditation here described ought strictly to run parallel with the pre-exilic history of Israel, we will concede the possibility that it was the calamity of exile which evoked the train of thought in *vv.* 2—9. But it is held by those who adopt this interpretation that the change of mind in the heathen is brought about by the restitution of Israel (its resurrection), which is *predicted* in lii. 15. Hence we must suppose that in liii. 1 ff. the prophet projects himself into a future beyond this event and from that point describes the thoughts of the nations before it. But in that case what can we make of the fact that in liii. 10 the language again becomes predictive of the Servant's exaltation? Must we not conclude that the process of conversion is imagined as complete before the restoration from exile, although according to lii. 15 it does not begin till after it? At least we must say that the unity and connexion of the passage, which Giesebrecht is at such pains to preserve at the beginning of the meditation, is violated in more glaring fashion at its close. *Lastly*, while there may be a truth in the idea of Israel suffering for the sin of the world (cf. Rom. ix. 11), it is a truth found nowhere in the Old Testament, and foreign to the theology of II Isaiah. It is true that Israel raised up from exile is represented as a source of blessing to the world, and in so far as the Exile was a necessary discipline for this great end it might be said to be endured for the good of humanity; but this is quite apart from the line of the prophet's teaching. He affirms explicitly and repeatedly that Israel has sins of its own to be atoned for, and that the Exile is the penalty of these sins. It is a somewhat feeble answer to take the expression "double for all her sins" in xl. 2, and say that one half of her punishment was for her own sins and the other half for the sins of the world. Nor is it satisfactory to speak of a *relative* innocence of Israel, and a relative right as against the world, and to suppose that the prophet's "relative" becomes in the mouth of the heathen an absolute. Whoever the speakers may be, we refuse to believe that the thoughts expressed are anything less than the writer's own deepest convictions as to the character of the Servant; and that he could thus have spoken of the nation as a whole is contrary to the tenor of the prophecy. Moreover the heathen are not exempt from the punishment of their sins. The cup of wrath taken from the hand of Zion is to be given to her enemies (li. 22); the conquests of

Cyrus are a judgement not on Babylon alone but on the world at large, leaving but a remnant of survivors (xlv. 20); Egypt, Ethiopia and Seba are given as Israel's ransom (xliii. 3). These references seem to exclude the idea of a transference of punishment from the heathen to Israel; and therefore we are constrained to abandon the view that the heathen are the speakers in liii. 1—9. And that probably involves the rejection of the theory which identifies the Servant with the historic people of Israel. (See Kennett, *The Servant of the Lord*, p. 93.)

(*b*) A second point where the theory fails is the explanation of xlix. 5, 6. As commonly understood *v.* 5 says that the Servant was formed "from the womb" that he might bring back Jacob (from captivity). This sense is plainly incompatible with the hypothesis that the Servant and Israel are identical. Attempts are made (most successfully, we think, by Budde) to read another meaning into the clause; but they only result in renderings which reveal the embarrassment to which the advocates of the national interpretation are reduced (see the note below[1]). The passage remains a serious obstacle to the acceptance of this theory.

(2) An important modification of the national theory next calls for attention. It rests on a distinction between the empirical and the *ideal Israel*. The Servant is here conceived as a personification, not of Israel as it has actually existed in history, but of Israel according to the divine ideal which is the ground of its vocation from the beginning, and which is being progressively realised in its history. There is no very clear line of division between this theory and the more realistic form of the national interpretation which we have just considered; for most, if not all,

[1] It is admitted that the inf. "to bring back" may be understood in two senses: it may mean "in order to bring back," expressing the purpose of the preceding action; in which case the implied subject may be either the Servant or the speaker Jehovah; or it may mean "in bringing back," explaining in what the previous act consists, when the subject will necessarily be Jehovah. Dr Peake (*Problem of Suffering*, p. 47 *n.*) adopts the former view, taking Jehovah as the subject: "in order that I may bring back." That is grammatically unimpeachable, and it certainly gets rid of the idea that the Servant is to lead Israel out of exile; but at what a cost! The sense we obtain is that Jehovah formed Israel (at the Exodus) in order that He might restore Israel (from the Captivity). That is surely a much more awkward idea than the one it is meant to replace. Budde more logically takes the gerundive sense: "in bringing back"; and since on this view the two actions must be identical he is led to refer the whole to the formation of the nation at the Exodus: "I formed thee through the act of bringing Jacob," etc. But the inappropriateness of the verb "restore" to the *origin* of the nation makes this a very improbable rendering. Giesebrecht's evasion of the difficulty by striking the offending clause out of the text is not justified by all his elaborate reasoning.

of those who hold the latter view recognise that in the Servant passages the nation is idealised in the light of its purpose in the mind of God. The special characteristic of this second theory is an effort so to distinguish the ideal Israel from the actual that while both may be regarded as personified under the name of the Servant, yet one of them can be conceived as exercising a ministry upon the other. That is evidently a very subtle distinction, and the difficulty of carrying it through is undoubtedly the weak point in the theory. Dillmann, for example, the most influential German exponent of this view, held that the distinction suffices for chh. xl.—xlviii., where the first Servant poem (xlii. 1 ff.) describes the ideal Israel in language which could not be used of the historic people or any section of it. But in xlix.—lv. the ideal is presented as partially realised in the experiences of the godly kernel of the nation, "which in the sight of God is the true Israel"; and thus a contrast arises between the Servant and the actual Israel which solves the paradox that Israel is charged with a mission to Israel, and atones for its sins by voluntary acceptance of the sorrows of exile. We should prefer to say, with Professor Peake, that historic features are "transferred to" the ideal "from the history of Israel, or of the righteous remnant, or even of such individuals as Jeremiah and the other prophets. These were so many realisations in fact of what existed in the ideal[1]." Whatever its merits or disadvantages, the theory has received the weighty support in this country of Davidson, Driver, Kirkpatrick, and others.

The chief objections to this interpretation have been succinctly and fairly stated by Dr Peake in the passage referred to. *First*, since II Isaiah elsewhere speaks of the Servant in language inapplicable to the ideal Israel, it follows that "if he is the author of the Servant passages, he uses the word in incompatible senses." To this it may be replied that "incompatible" is too strong a term to apply to what may be only a difference of degree. Staerk has truly observed that wherever II Isaiah applies the title Servant to Israel he has in mind a contrast between the ideal destiny and the actual condition of the people. It cannot therefore be pronounced incredible that he should take occasion to draw out the true ideal in its full depth and significance, still less that he should have incorporated passages of earlier origin in which the ideal was already set forth in all its splendour. *Second*, "it is not quite natural for the Israelites to regard the ideal Israel as suffering for their sins." Dr Peake himself suggests a line of thought by which the conception might be made intelligible, but finally he rejects it as "extremely artificial", and most recent writers do the same, with less attempt at appreciation. We recognise the force of this argument. We submit, however, that where we are faced with a balance of disadvantages, difficulties exist to be

[1] *Problem of Suffering*, pp. 191 ff.

surmounted; and that this particular difficulty, though real, is not insurmountable, if we bear in mind that the Servant-ideal is one that embraces all that is of religious significance in the life of Israel, and that the idea of vicarious suffering was a soteriological principle revealed to the prophet in the spiritual experiences of his time. *Third*, "What are we to make of the thought that the ideal Israel restores the actual Israel from exile?" We answer in the first place that it is not necessary to make anything of it at all. The distinction between the ideal Israel and the actual makes it abstractly *possible* to regard the former as the agent of deliverance to the latter; but it is as open to the advocates of that distinction as to Dr Peake to meet the difficulty by explaining the deliverance as the direct act of Jehovah (see p. 268 and *note*). The truth is that the objection tells against every collective theory of the Servant; and we must either get over it in the way indicated, or else admit that a collective interpretation is impossible. *Lastly*, "We must omit the exile from the sufferings of the Servant," and "by so doing we cut the passages away from the most important fact in the contemporary historical situation." It is not obvious how this conclusion is arrived at. It would rather seem that the sufferings of the Exile, as experienced by spiritually minded Israelites, are precisely those which could be most naturally attributed to the ideal represented by the Servant, as forming the atoning element in the calamities which overwhelmed the nation as a whole.—We hold, then, that while the conception of the Servant as the ideal Israel is attended by grave difficulties, it is nevertheless the only form in which the national interpretation can be successfully maintained.

(3) A third collective interpretation is that the Servant of Jehovah is a personification, not of Israel as a whole, nor of the idea of Israel, but of the *spiritual Israel*, the religious kernel of the people, on whom the sufferings of the Exile fell most severely, and with whom the hope of the future lay (Bleek, Knobel, etc., and recently Whitehouse). Much that is said of the Servant is no doubt applicable to this faithful minority of the people. It was their mission—and they were doubtless more or less conscious of it—to bring their nation to repentance, and to extend the true religion to the Gentiles. It is probable that in the discharge of this task they encountered opposition and persecution from their fellow-exiles: this would account for the language of xlix. 1—6 and l. 4—9. But there are other aspects of the portrait, especially in ch. liii., which can scarcely be explained on this hypothesis. Although the national calamity may have been felt with peculiar severity by those who saw in it the just punishment of the sin of Israel, and though the people might have come to acknowledge the relative innocence of their sufferings, still these are subjective differences: there could have been nothing in their outward lot to give rise to even a passing conviction that they were in a special degree the objects of divine wrath. Moreover, one of the chief

attractions of the national view is that it gives a meaning to the death and resurrection of the Servant in ch. liii. This fails us if we take the subject to be the kernel of Israel; for while the nation as such could be said to die in the Exile and rise again at the Restoration, it could hardly be said that the spiritual Israel had died or would come to life again in this way. Nor could it be said with entire appropriateness that the spiritual Israel was to be the agent in leading the people out of captivity and restoring the waste places of Judea.

(4) A similar theory, advocated by Gesenius and some others, and partly revived by Staerk, is that the Servant represents the *order of prophets*. An important truth is emphasised by this view: viz. that the Servant, whatever else he may be, is conceived as the ideal prophet; and since his functions are considered too exalted for any individual prophet he is supposed to be a personification of prophecy as a whole. But the theory is exposed to all the objections urged against the interpretation of Knobel and Whitehouse; and besides, the idealisation of a particular class within the community is much less likely than the personification of the community itself. The prophetic traits in the character of the Servant obtain recognition in every acceptable interpretation, being features essential to his mission as the organ of Jehovah's revelation.

(5) These are the four directions in which a solution has chiefly been sought on collectivist lines; and they all assume that the Servant passages are an integral part of the prophecy. We will briefly notice a group of less outstanding theories, differing much in detail, but resembling each other first, in isolating the poems from the structure of the book; and second, in regarding the Servant as an idealisation of a particular section of the Jewish people.—Bertholet, in a suggestive and ably reasoned monograph, finds the key to the problem in the composition of ch. liii. He regards *vv.* 1—11 *a* (down to יצדיק in Heb.) as a late insertion in the poem, in which 11 *b* (from יצדיק) originally followed immediately on lii. 15. Relieved of this excrescence, the four poems describe an individual; not, however, a particular individual, but one who is the type of a class, and this class is neither the prophets nor the scribes, but an intermediate order of men called *Thoralehrer* (teachers of law) who flourished between 573 and 444 B.C. This is the period to which the original Servant poems are assigned. The inserted passage liii. 1—11 *a* refers to a historic individual, but one of a much later age, viz. the martyred scribe Eleazar who perished under savage tortures in the persecution of Antiochus Epiphanes (2 Macc. vi. 18—31). It was inserted by one who saw in the Maccabean uprising the fruit of Eleazar's martyrdom, and in both the fulfilment of the Servant prophecy. If this be (as we cannot but suspect) a cutting of the Gordian knot, it is at least a pleasure to see the operation performed in so skilful and workmanlike a fashion.—Cheyne in his lectures on Jewish Religion assigns

the Servant poems to the time of Ezra, the Servant embodying the ideal of the class to which Ezra belonged, the scribes. The writer, a tender-hearted, zealous and enthusiastic man, placed his pen at the service of this ideal, and created the figure of the Servant by fusing the nameless martyrs of the previous generation (Isa. lvii. 1) into a single colossal figure, which he identified with the true Israel. These martyrs and confessors had been pastors and missionaries: hence the Servant is endowed with the double function of rallying the people round the Law, and spreading the knowledge of it among the Gentiles. While there is much that is fanciful in this picture, it is not to be denied that, granted the complete independence of the Servant poems, it would have a claim to consideration.—The same remark applies to the somewhat similar view propounded by Roy. The Servant passages (according to Roy xlii. 1—7, xlix. 1—13, l. 4—9+ li. 1—8, lii. 13—liii. 12) are a post-exilic expansion of the Deutero-Isaianic book, breathing an entirely different spirit, and revealing a different attitude towards the heathen world. The writer lived in the early days of the Jewish propaganda, when the shattered hopes created by the predictions of II Isaiah were replaced by a more spiritual conception of the divine victory over the world, and a new vision of Israel's destiny dawned on the mind. The Servant is Israel in the light of this new ideal,—Israel which in its now innocent sufferings is bearing the sins of the world, and whose coming glorification will be the ingathering of the Gentiles.—The view expounded by Kennett has affinities with several of the preceding theories, but is highly independent in the historical setting assigned to the prophecies. The Servant is Israel (xlix. 3), but (since he has a mission to restore Israel) obviously not the whole nation: he is one who corresponds to the idea which Jehovah had in mind in the call and election of Israel. It is true that a prophet of the time of Cyrus had used the title of Israel as a whole (xlv. 1—7); but there no suggestion is conveyed of a mission of Israel to the heathen: hence the name must have undergone a change of meaning before the Servant poems were written. The earliest trace of the consciousness of such a mission is perhaps in the time of Alexander the Great (book of Jonah), but afterwards it died away under the pressure of political circumstances, and found no opportunity to revive till after the Maccabean conquests in the 2nd century, when a kindlier feeling towards the nations of the world found a lodgement in the Jewish mind. By a parallel line of reasoning it is argued that at no period earlier than the time of Antiochus Epiphanes did the Jewish people suffer grievous persecution for its stedfastness to its religion, and win through its struggles a degree of success at which kings were amazed. This therefore is the date (*c.* 141) to which the Servant poems belong. The Servant is the Hasîdîm,—the section of the people that represented the true idea of Israel, whose sufferings atoned for the apostasy of the mass of the nation,

and whose heroic exploits had won the freedom and independence of the Jewish state, and raised it to a height of power which extorted the admiration of the surrounding nations. For a criticism of this bold, and in many respects interesting, hypothesis the reader may consult Dr Burney's second article in the *Church Quarterly*. We can only add here that it is the outcome of a critical method and critical results which we have already given reasons for distrusting (pp. xxxii f., lxxii); that it is characterised by a defective appreciation of the ideal and predictive element in prophecy; and that the spirit of the Servant poems is as different as possible from anything we know or can readily imagine of the spirit of the Jews at the close of the Maccabean wars.

One serious objection must be urged against this last class of theories: that they cut away the Servant passages from the historical situation of the Exile. We have admitted that the primary poems do not *necessarily* imply such a reference (p. 264), and therefore it does not need to be reckoned with in any theory which deals exclusively with these as independent compositions. But the secondary passages, xlii. 5—7, xlix. 7—12, are not to be lightly got rid of. They speak of the Return from exile as a momentous event in history, and in that event they assign a conspicuous *rôle* to the Servant, whether as the agent and leader of the deliverance, or as the being for whose sake Jehovah accomplishes it. All this is excluded by theories which identify the Servant with any part of the post-exilic community, in Judea or Babylon or anywhere else. It is difficult to believe that these appendices were composed without regard to the original meaning of the Servant, and merely to accommodate the conception to II Isaiah's exilic standpoint. There is a strong presumption that they express the true idea of the Servant's functions, or at least an intelligent anticipation of the part he was to play in the restoration of his people. It follows that the conception must have been formed *before the close of the Exile*.

ii. The opinion that the Servant of Jehovah is an individual is held in two forms: first, that he is a real historical individual, a contemporary or predecessor of the author of the poems; second, that he is an ideal personage whose appearance in the future is foretold.

(1) Passing over some more or less tentative suggestions that the original subject of ch. liii. was Jeremiah, or Ezekiel, or a nameless martyr of the time of Manasseh or of the Exile, etc., the most rigorous exposition of the individual theory is that given by Duhm. In the view of this brilliant commentator, the Servant of the Lord was a religious teacher (*Thoralehrer*) who lived after the Exile but before the time of Ezra. The account of his career in the poems is to be taken literally: he was a man disfigured by leprosy, mean and unprepossessing in appearance (like Socrates), despised by his generation, and one who after being cut off by his disease was laid in a dishonoured grave. The impression he left

on his immediate circle was such as to produce the conviction that God would raise him from the dead, to become the great religious luminary of the world. The record of this impression is preserved in the Servant poems, written by one of his disciples who could not detach from the person of his master the imperishable truths for which he had lived and died. It is superfluous to dwell upon the harsh improbabilities of this interpretation, which has indeed obtained hardly any support. The lofty mission of the Servant, and his unique relation to Jehovah would be inconceivable from the Old Testament standpoint if the subject were a private individual; and nothing urged by Duhm relieves the difficulty of supposing that the idea of a personal resurrection could have been entertained at so early a period (see on lxv. 20).

(2) A new solution proposed by Sellin has (with certain reservations) been approved by such authorities as Rothstein, Kittel, Staerk and van Hoonacker. Sellin identifies the Servant of the poems with the king Jehoiachin, who at the age of 18 after a three months' reign surrendered to Nebuchadnezzar in 596, was imprisoned in Babylon for 36 years, but was released and signally honoured at the accession of Evil-Merodach in 561 (2 Kings xxv. 27—30). This extraordinary act of clemency is the pivot on which the whole theory of Sellin turns. It kindled far-reaching hopes in the young prophet known to us as II Isaiah, who saw in it the pledge and foreshadowing of the restoration of Israel and the advent of the Messianic kingdom. The four Servant poems are the record of his prophetic conviction at this time, Jehoiachin being the hero of these poems. Ch. l. 4—9 describes his constancy under the cruelties inflicted by his Babylonian gaolers; lii. 13 ff. deals with the enigma of his long sufferings, and the rehabilitation of his royal dignity; but says nothing as yet of his leading the people out of captivity, or of the conversion of the world as the result of his exaltation. These topics appear first in xlix. 1—9, where Jehoiachin is supposed to express his disappointment at the fruitlessness of all his trials, but is cheered by a revelation which assures him not merely of the restoration of his own people but of a grander destiny in store for him as the organ of Jehovah's righteous rule over the nations of the world. Lastly, in xlii. 1 ff. this universal mission receives the divine sanction, and the manner in which the earthly head of God's kingdom will exercise his sway is foretold. It will be seen that the figure of Jehoiachin is idealised in the light of the traditional Messianic expectation, which naturally attached itself to his person during the Exile, just as 40 years later it centred on the person of his grandson Zerubbabel (Hagg., Zech.).

There are several points in which this interpretation can fairly claim a superiority to some others which are in the field. It explains the position assigned to the Servant as the agent of political deliverance from Babylon. It gets rid of one formidable

objection to the individualist solution, viz. that the Servant is put on a level with the kings and nations of the world. That objection naturally loses its force if the Servant be himself a king and the representative of a nation. A more important recommendation is that while admitting an ideal element in the conception it does justice to the historical element which marks the Servant as belonging to the sphere of the present or the past. But these advantages are more than balanced by difficulties which we briefly enumerate. (*a*) It reads into the character and career of Jehoiachin motives and ideas of which there is no suggestion in the Old Testament. (α) He is numbered among the ungodly kings of Judah (2 Kings xxiv. 9), and Sellin now admits that the judgement of Jeremiah (xxii. 24 ff.) was substantially the same. It is possible that a different estimate arose among the exiles; but of that there is no evidence: in Lam. iv. 20 (if indeed it be he who is referred to) the allusion is only to his office and not to his person. (β) The idea that Jehoiachin's surrender to Nebuchadnezzar was a voluntary act of self-sacrifice for the sake of his people is quite unsupported by the language of 2 Kings xxiv. 12, and is excluded by the circumstances of the case. We may be sure that Nebuchadnezzar was no believer in vicarious punishment; and if Jehoiachin had given himself up an innocent hostage he would have experienced humane treatment from the first. (γ) It is an incredible suggestion that l. 4—9 describes Jehoiachin's demeanour under insult and outrage while in prison. (δ) The elevation of Jehoiachin may have been a very unexpected political event, but it was not so entirely beyond human imagination as to account for the tone of awe and wonder expressed in liii. 1. (*b*) The basis of idealisation in the Servant poems is not the kingly office but the prophetic. Sellin strives hard to reverse this prevalent opinion, but without success. His main argument rests on the word *mishpāṭ* in xlii. 1, 3, 4, which he takes as a sure indication that the Servant's functions are kingly. But along with *mishpāṭ* we find *tôrāh*, which is exclusively the prerogative of the priest and the prophet; and while there are clear examples of a religious sense of *mishpāṭ*, there are none of a political use of *tôrāh* (neither in Hab. i. 4 nor in Lam. ii. 9 does it bear this sense, as Sellin now perceives). And the idea that Jehoiachin was the recipient of prophetic revelations like those of xlix. 6, l. 4 is little likely to have been entertained by the prophet. (*c*) The description of the Servant's fate in liii. contains features which are not applicable to Jehoiachin. To say nothing of leprosy, and repulsive physical appearance (which may be figurative), the Servant is one who dies and is buried. This has to be reduced to empty symbolism if the theory is to be maintained. But appeals to the conventional language of the Psalms, and the court style of Babylonia, are unavailing against the cumulative force of phrases like these: "cut off from the land of the living" (*v.* 8), "smitten to death" (8, LXX.), "made his grave with the wicked" (9),

" poured out his soul unto death " (12). If these are to be resolved into metaphor we might as well relegate the whole conception to the realm of the ideal.—For these and other reasons we hold that while the figure of Jehoiachin may *conceivably* have suggested some features that are taken up into the portrait of the Servant, it is impossible to believe that he is himself the subject of the description.

(3) Coming to individual solutions of the idealist type, we have first of all Gunkel's suggestion (worked out by Gressmann, and adopted by Haller, etc.) that the Servant is originally a *mythical figure*, borrowed from one of the Asiatic cults, and transformed into an eschatological ideal under the influence of Hebrew religion. This Hebrew transformation is supposed to have taken place before the time of II Isaiah, and is to us entirely beyond investigation: we can determine only its origin (in a figure comparable to Adonis), and its culmination (in a sort of Messiah)[1]. The theory rests mainly on a subtle rendering of the situation presupposed by liii. 1 ff., supported by one item of external evidence (Zech. xii. 10 ff.). (*a*) In liii. 1 ff. we have a hymn, sung by a worshipping community. The singers are conscious of having witnessed a mystery, and have been initiated into its meaning. In ancient religion such hymns usually give the explanation of some rite: therefore we may assume that here some mysterious rite has been observed. What, then, is the nature and significance of this rite? We may infer from the liturgy first that it was a sacrifice of atonement, and second that the victim has died and is alive again. It is this last idea of resurrection which is thought to point to the figure of the " dying god " as the nucleus of the Servant idea. Since Ezek. viii. 15 shews that the cult of Adonis-Tammuz, the god who yearly died and came to life again, had penetrated into Israel, it might not be altogether surprising if the ode on the death of the Servant was modelled on those sung in celebration of the death and revival of Adonis. (*b*) It cannot be denied that this hypothesis derives a certain plausibility from Zech. xii. 10. According to a probable explanation of that passage the one who is " pierced " is the Servant of the Lord; and when the mourning for him is compared with the mourning for (the god) Hadad-Rimmon, there is at least a suggestion of an affinity between Isa. liii. and the pagan rite observed in the valley of Megiddo.

More will hardly be claimed for this theory than that it explains the origin of the *form* of the Servant idea. Even that concession cannot be made without hesitation; for it is difficult to conceive how the dying god of nature-religion could come to be called the Servant of Jehovah. At all events the *ideas* are all foreign to the assumed original. The Semitic nature-religions were notoriously

[1] Gressmann, p. 333. According to Haller the conception was transferred to the people of Israel.

poverty-stricken as regards ethical and spiritual values; and in the competent judgement of Baudissin[1] the Adonis myth is entirely destitute of eschatological significance, and indifferent to the idea of expiatory sacrifice. The sense of guilt on the part of the worshippers, their conviction of the Servant's innocence, his own fidelity to his task and faith in the righteousness of Jehovah, above all his consciousness of a mission to Israel and the world: all these—and they are the essentials of the conception—have to be set down to the Hebrew development; and nothing remains in which the influence of an underlying myth can be traced. Moreover, the concrete *details* of the representation—bodily outrage, disfigurement, imprisonment, leprosy, dishonoured burial—are all incongruous with the figure of the dying god. Yet all these features must have been derived from somewhere; and when we find an explanation of *them*, there will remain little for heathen mythology to explain. It seems to us that with the one exception (and that a doubtful one) of the thought of resurrection, everything in Isa. liii. is more intelligible as based on the history of an actual prophet and martyr than on the precarious analogy of a pagan nature-myth.

(4) We have left till the last the most important in many respects of all interpretations: that which finds in the Servant passages a direct prophecy of the *future Messiah*. Of its deep and permanent religious value we are assured by its influence on the mind of our Lord, and the consistent witness of the New Testament. It is not, however, exclusively, and probably not originally, a Christian interpretation: indeed it seems doubtful if it was not the common Jewish belief before the controversy with Christians led to its abandonment. It is freely referred to in Jewish writings of the Middle Ages as the traditional Rabbinical interpretation; and seems to have been accepted by Jews in the time of Justin and Tertullian, whose objection to the Messiahship of Jesus was not that he suffered but first that the death he died was accursed and therefore could not be predicated of the Messiah, and second that Elijah must first have come. Moreover it is the basis of the confused translation of Isa. lii. 13—liii. 12 in the Targum of Jonathan, where only those features which imply suffering are arbitrarily transferred to other subjects[2]. Among modern scholars it has been maintained by Delitzsch, Orelli, G. A. Smith, Ley, Laue, Condamin, van Hoonacker, etc.

The difficulties of this interpretation have been briefly indicated in the Introduction (p. lxi). They are chiefly these: (1) The Messiah is the ideal *king*, who maintains the reign of God on earth

[1] *Adonis und Esmun*, p. 424, *n.* 1.

[2] See Driver and Neubauer, *The Fifty-third Chapter of Isaiah according to the Jewish Interpreters*. Note especially the exegesis of Ibn Crispin on p. 99 of Vol. II.

by the exercise of royal virtues and authority: the Servant is a *prophet and martyr*, who captures the conscience of the world by the convincing power of his teaching, his gentleness and sympathy, the mute appeal of his sufferings, and the spectacle of his exaltation. The question here is not wholly one of terminology, though it is partly that. It is whether the prophet took up the traditional figure of the Messianic king, and introduced into it features which transformed its character; or whether starting from fresh premises he created a new ideal which was to replace that of the Messianic king as the organ of Jehovah's final purpose with Israel and mankind. It is only in this last and inexact sense that the person of the Servant can be spoken of as Messianic. (2) The second and more serious objection is that historical elements predominate in the characterisation of the Servant. On no natural interpretation of the passages can his career be wholly assigned to the future. The language is never that of unqualified prediction, but is very largely retrospective. Taking the passages as a whole, the Servant is referred to as having a present existence and as having had a history; what is foretold is not his appearing in a future age near or remote, but his exaltation to power and great glory, which is the reward of labours and sufferings already accomplished. To suppose that the prophet transports himself in imagination to a point in time when the sufferings of the Messiah were over and his glory not yet revealed would be to abnegate the task of historical exegesis, and take refuge in a mechanical view of prophetic inspiration. It is on other lines than this that the fulfilment of the prophecy in Jesus Christ must be explained.

iii. Some expositors, convinced of the impossibility of carrying through any single clear-cut definition of the Servant of the Lord, have sought a solution of the problem in a combination of different points of view which occupy in succession the centre of the prophet's thought. It will suffice to mention the names of Delitzsch and G. A. Smith, who hold that the idea undergoes a progressive contraction and individualisation in the mind of the writer, from the historical Israel at the base of the representation, to the ideal Israel, or the spiritual kernel of the people, and finally to the person of an individual, the expected Messiah[1]. A composite theory of this kind is psychologically conceivable, and is certainly not to be dismissed as mere superficial eclecticism: at the same time it is doubtful if it relieves the inherent difficulty of the purely Messianic interpretation; for it is just in ch. liii., where the individual features of the portrait are most pronounced,

[1] A somewhat similar position, but apparently excluding an individual application, is adopted by Mr Elmslie in a concise and ably written Introduction to II Isaiah (*Revised Version for Schools*, p. xxxi f.).

that the retrospective character of the description is most apparent.

The conflict of opinion represented by these exceedingly diverse theories calls to mind the frank avowal of a 14th century Rabbi, who wrote: "I have never in my life either seen or heard of the exposition of a clear or fluent commentator in which my own judgement or that of others who have pondered on the same subject might completely acquiesce[1]." The main purpose of this note has been to illustrate the extraordinary elusiveness of the Servant idea, which suggests so many interpretations, and at the same time condemns each in turn as inadequate. But a few words may be added in conclusion on what seems the central interest of the problem. What we observe in the Servant poems is the creation of an entirely new religious ideal, arising in the deepest mind of the nation,—an ideal which was to remain unrealised until it found its response and fulfilment in the soul of Jesus of Nazareth. That it was realised in an individual life does not necessarily mean that it was first conceived as an individual; but it does imply an inwardness of personification which goes far beyond the mere allegorical presentation of the salient facts of a nation's history. In this respect the purely national interpretation is unsatisfying, because wanting in subjective depth and reality. And while we hold that the outline or form of the conception is Israel idealised in the light of the divine purpose, we must add that the consciousness attributed to the Servant is derived from the actual spiritual experience of the prophet himself and those who like him had learned in the school of Exile the meaning of Israel's election and call. These are the true Israel, in whose inner life and outward lot are reflected the character of the ideal personified in the figure of the Servant. Thus far the "Ideal Israel" theory of Dillmann and others seems to afford on the whole a natural and adequate explanation both of the form and the content of the Servant conception. It is when we come to ch. liii. where individualisation reaches a climax, that the sufficiency of this interpretation becomes doubtful. In that passage the prophet distinguishes himself from the Servant, and takes his place with those members of the nation who had misjudged him and were brought to repentance by his death. Is this merely a last refinement of personification, in which the ideal is vividly conceived in human form as living, acting and suffering for the restoration of Israel and the conversion of the world? Or is it a record of the profound impression made on the writer and his contemporaries by the history of some eminent servant of God like Jeremiah, whose innocent and unrewarded sorrows found their only solution in the idea of vicarious expiation? It would appear that both these elements are included. We may say either that the Servant is the true ideal of Israel illustrated

[1] Driver and Neubauer, *op. cit.* Vol. II. p. 138.

in one conspicuous representative, or that he is an individual whose experience is transfigured in the light of the larger view in which the conception originated. National and personal features interpenetrate each other in a way that baffles analysis, the two being merged in a common medium of figurative delineation which it is impossible to assign definitely to the one or to the other; the former aspect appears in the resurrection of the Servant and his elevation to national power and glory, the latter in the train of thought evoked by the spectacle of his career. Whether there might be, in addition to this, a conscious expectation in the mind of the prophet that a Messianic personage would arise in the future answering to this portrait, depends on how far we may suppose the personification to be carried. Every true ideal in religion may be said to contain an implicit prediction of its own fulfilment, and in that sense the idea of the Servant is a prophecy of Him in whom it was to be realised. But there is one suggestion which would perhaps enable us, without sacrificing the historic aspects of the conception, to regard it as a direct and conscious prediction of the Messiah. Cheyne at one time identified the Servant of the Lord with the "Genius of Israel," an invisible yet real being who is the type of all that is of eternal value in the life of Israel, and yet is so incorporated in the nation that its actual history is his personal experience. If Cheyne was right in thinking that this theory "is in harmony with ancient Oriental and especially Jewish modes of thought"—and it is there that the difficulty lies—one might venture a step further and hold that the prophet expected this transcendent being to appear in person, as the central figure of history, to deliver Israel and inaugurate the perfect kingdom of God on earth. Such a theory has one advantage over others: while conserving the historic character of the Servant it gives a meaning to his function as the restorer of Israel from exile which no collective or ideal interpretation quite succeeds in explaining.

There remains, however, the question of the relation between the ideal Servant of the four poems and the Servant-Israel of chh. xl.—xlviii. That they are not in all respects identical is universally admitted; and if there be a Messianic reference of any kind in the poems it is almost certain that they are of earlier date than the rest of the prophecy; for the expectation that a Messiah should arise and be the agent of deliverance from captivity is only comprehensible at a time when emancipation was not immediately in sight. We have seen (p. 262 f.) that other considerations point to this conclusion, which makes a directly Messianic reference in the poems all the more credible. In what sense then did II Isaiah understand the poems when he embodied them in his prophecy? Did he, as Sellin thinks, deliberately "transfer" the ideal to the actual people, in so far as it was susceptible of such modification, as exhibiting their true destiny, and as a

ground of encouragement and hope[1]? We have no space to discuss the point; but on the whole we are inclined to agree that that is what took place. The idea of the Servant, if we have rightly explained it, had from its inception a national aspect; and it required only a certain shifting of emphasis from the ideal aspect to the collective to enable the great prophet of the close of the Exile to find in the conception a pledge of Israel's present relation to Jehovah, and of its future glorious mission when redeemed from sin and bondage by His mighty arm.

[1] Staerk takes the same view, but with the important difference that he regards the transference as due not to II Isaiah, but to a later editor, who composed the additional verses, xlii. 5—7, xlix. 7—12, l. 10, 11, lii. 13—15 to bridge the gap. We cannot find evidence of any such editorial purpose. With the possible exception of xlix. 7 the Servant of the addenda is the same as in the poems: if the one be Israel so is the other, but if one be an individual the other is also.

*** The following are the publications (other than commentaries, etc.) referred to in the above discussion: Bertholet, *Zu Jesaja 53: Ein Erklärungsversuch* (1899); Budde, *Die sogenannten Ebed-Jahwe-Lieder* (1900); Burney, *The Book of Isaiah: A New Theory, II* (Church Quarterly Review, Oct. 1912, pp. 99—139); Cheyne, *Sacred Books of Old and New Testament: Isaiah* (1898); *Jewish Religious Life after the Exile* (1898); Condamin, *Le Serviteur de Jahvé* (Revue Biblique, Apr. 1, 1908); Davidson, Three articles in *Expositor*, Oct., Nov., Dec. 1884, pp. 250—269, 351—361, 430—451; Driver and Neubauer, *The Fifty-third Chapter of Isaiah according to the Jewish Interpreters* (1877); Giesebrecht, *Der Knecht Jahwes des Deuterojesaia* (1902); Van Hoonacker, *The Servant of the Lord in Isaiah xl. ff.* (Expositor, March, 1916, pp. 183—210); Kennett, *The Servant of the Lord* (1911); König, *The Exiles' Book of Consolation* (1899); Laue, *Die Ebed-Jahwe Lieder im II Theil des Jesaia* (1898); *Nochmals die Ebed-Jahwe-Lieder im Deuterojesaja* (Studien und Kritiken, 1904, pp. 319—379); Ley, *Historische Erklärung des zweiten Teils des Jesaia* (1893); Peake, *The Problem of Suffering in the Old Testament, Appendix C* (1904); Rothstein, *Studien und Kritiken*, 1902, pp. 282—336; Roy, *Israel und die Welt in Jesaja 40—55* (1903); Schian, *Die Ebed-Jahwe-Lieder in Jes. 40—66* (1895); Sellin, *Studien zur Entstehungsgeschichte der jüdischen Gemeinde nach dem babylonischen Exil: I. Der Knecht Gottes bei Deuterojesaja* (1901); *Das Rätsel des deuterojesajanischen Buches* (1908); Staerk, *Die Ebed-Jahwe Lieder* (1913); Zillessen, *Israel in Darstellung und Beurteilung Deuterojesajas* (Zeitschr. für die alttest. Wissensch. 1904, pp. 251—295).

INDEX

'Abdmenî, 238
'ăbîr (Mighty One), xxiii, 110
Abraham, lvii, 16 f., 21, 117 f., 218, 224
Absalom, 145; "A.'s hand," 165
Achor, Valley of, 236
'Adônâi, 105
Adonis, 276 f.
adultery, idolatry compared to, 173
adversaries of Jehovah, lxvi, 193
agriculture, allusions to, xxxix
Ahriman, 66
Ahuramazda, 66
'akzâb, 185
aliens, see "stranger"
'al tashhêth, 236
"angel of the Presence," 221
"anoint," 205; "anointed," 64
anthropomorphism, lv, 35, 109 f., 131, 192 f., 214 ff.
antimony, 154
Antiochus Epiphanes, 174, 220, 271 f.
Anzan, xxxv
'ărîẓ, 109
arm of Jehovah, xlviii, lxiii, lxvi, 93, 117, 119, 121 f., 131, 137 f., 192, 223
Arrian quoted, 131
Artaxerxes I, II, xlii, lxxiii
Artaxerxes Ochus, lxxiii, 220
'ărûkah, *'ărîka*, 183
ashes, 58, 206
astrologers, 86
Astyages, xxxv f., lxxiii
atonement, vicarious, xlix, lix, 132 f., 140 f., 144, 147, 149 f., 265, 267, 270, 276; Day of, 180
audition, prophetic, 3, 137
authorship, problems of, xv–xxxi
'azkārāh, 247
'ăzûbah, 210

Baal, 76, 172; "Face of," 221; *bā'al* (= "marry," or "possess"), 211
Baal-Gad, 237
Babylon, Cyrus and, xxxv ff. (see Cyrus); fall of, xxxix, lxxiii, 16, 40, 45, 62, 75–80; ode on, 80–87; departure from, x, xl, xlii, 96, 132, 162 f.
balance, 8, 10, 78
bāmāh, 145
ban, 51
bārā', xxv, see "create"
bassêr, 6, 130, 205
bāzêr, 216
bed = bier, 170
Bel, xxxvi, 76
Ben Sira, xxxiii, lxix ff., 224
bĕrîth, 32
Bêth essentiae, 6, 71
Beulah, 210
blind, spiritually, 33, 36, 42, 168
Borsippa, 76
bow, 253
Bozrah, 215
branding slaves, custom of, 52

calamus odoratus, 49
Cambyses, xxxvii, lxxiii, 41
camels, 198

Canaanitish heathenism, 171
Canon, prophetic, lxx f.
canonisation, see redaction
Carchemish, battle of, lxxiii
Chaldea, Chaldean, Chaldeans, xx, 45, 81, 96, 251
characteristic expressions of Isaiah, xxvi; of II Isaiah, xxiv ff.; of III Isaiah, xxx
children, Eastern mode of carrying, 197
China, 104
"circle of the earth," 12 f.
circumcision, 164 f.
coastlands, see isles
"coming things," see "new things"
"corners," 21
cosmology, Babylonian, 43 f.
court style of Babylon, xxxviii, 64, 275
"covenant of the people," 32, 102; New C., 157, 159, 165, 195, 208
covetousness, 178
"create," use of the word, 13, 40, 67, 72, 90, 179
creation, xx, 1 f., 7, 14, 66, 68 f., 72, 240
Crœsus, xxxvi f., lxxiii, 16, 65
"cry" = prophesy, 4 f., 53
cuneiform inscriptions, references to, xxxiv, xxxvi, 44 f., 63 f., 65 f., 76 ff., 199, 253
cup of indignation, 125 f., 128, 267
Cyrus, original form of name, 62 f.; oracles concerning, 60–75; instrument of Jehovah, xlvii, lii, lxiii, 16–18, 26, 41; career of, xvii, xxxv–xxxvii, 16; prophecies fulfilled in him, xx, 27, 33, 43, 73, 78 f.; honorific titles of, xlvii, 63, 66, 93 f.; religion of, xxxv f., xl, xlvii f., 26, 65 f.; rejection of, 68

Darius I, xlii, lxxiii
David, house of, 157, 159 f.; "Last Words of," 159 f.; "mercies of," ib.
dawn, in poetry, 183
death, O.T. feeling regarding, 170, 241
deliverance from Babylon, xlvii f., liv, 1, 39 ff., 45–47, 61, 70, 132 f., *et passim*
dĕrā'ôn, 255
dĕrôr, 205
desert, "region of darkness," 36; distinguished from "wilderness," 47
Deuteronomy, 254; D. law, 165
dîn (Arab.), 30
Diodorus quoted, 85
"direct" = regulate, 8 f.
"disciples," 113 f., 151, 155
Dispersion, the, xxix; ingathering of, 42, 166 f., 213
diviners, influence of, in Babylon, 61, 84
divisions of the book, ix ff.
divorcement, bill of, 110 f.
Döderlein referred to, xvi
dôr, 143
"double," 3, 207, 267
doves, "mourning" of, 190; ships compared to, 199
Dragon, 121 f.
dromedaries, 198, 254
dust, emblem of humiliation, 108 f.
dying god, 276 f.

eagle, 15, 79
Ecbatana, xl
edict of emancipation, xxxix f., xlii, 132, 249
Edom, day of vengeance in, 214–218
Egypt, xxxvi, lvi, lxxiii, 41, 70, 121, 246, 268
'ēl, 11; *hā-'ēl*, 31
Elam, xxxv, 26
Eleazar, 271
election of Israel, lvi, lviii, 272
'éleph, 203
Elephantine, 246

'ĕlîlîm, xxvi
embassies, political, 174
"end" or "ends of the earth," xxv, 21, 34
Enoch, book of, 241
Ephah, 198
'ĕphĕṣ, xxv
Eshmunazar, 170
Ethiopia, lvi, 41, 70, 268
eunuchs. admission of, to covenant blessings, 163 ff.
Euphrates, 45, 95
Evangelist, prophet as, 205 ff.
evangelists, see messengers
evil, moral and physical, 67
Evil-Merodach, lxxiii, 274
"exactors," 202
Exile, conditions in, xxxiii ff.
Exodus, the, lvii, 4, 21, 45, 112, 121 f., 132, 222, 226, 268; the New, 96, 132, 162, 212
"eye to eye," 131
Ezekiel, xlviii, lxvi, 88, 91, 130, 251 f., 273
Ezra, xliii, lxxiii, 220, 231, 272 f.

"Face," of Jehovah, 188, 221; of Baal, 221
fast-days, fasting, 179 ff.
Fatherhood of God, 218, 224, 228
fetishes, 172 f.
fire, emblem of war, 39
fire-brands, 116
firmament, ancient conception of, 120
footstool of Jehovah, 244
foreigners, admission to covenant blessings, 163–167, 200, 254 f.
forgiveness, xlviii, 1, 3, 48 f., 50, 59, 177 f.
"former things," 25, 33, 43, 46, 87 ff., 240
frankincense, 49, 199, 247
"fruit of the lips," 179
fury, divine, 126, 250; in other connexions, 123

gā'al, xxv, see redeem
Gad, 237 f.
Galli, mutilation of, 165
gardens, sacred, 232, 251
garland, 206, 208
Gaza, "Fortune" of, 237
Gehenna, Jewish conception of, 255 f.
Gentiles, Israel's relation to, lxii–lxvi, 108, 196, 200 f., 206 f., 250; God's purpose towards, lv f., lxiii–lxvi, 30, 33, 71 ff., 101; "light of," 30, 101
Gerizim, Mt, 173, 245
girdle, 106
glory, of God, 4, 33 f., 42, 80, 184, 194, 197, 199, 224, 252 f.; of Israel, 203, 210; = wealth, 207, 249 f.; use in Isaiah, xxvi
gnats, 120
God, idea and attributes of, xx f., l–lv
Gō'ēl, 23, see redeem
grape cluster, figure of the, 229, 235 f.
grasshoppers, 13
graves, custom of sitting in, 233
guilt-offering, 147

Hadad-Rimmon, 276
ḥaḏarîya (Arab.), villagers, 34
Hadramaut, 49
Haggai, xliii f., lxxiii, 245
"hand," Absalom's, 165; "hand," shadow of, 99, 124
ḥārûz, 23
Hasîdîm, 272
Hauran, Greek inscriptions of the, 237
heathen, conversion of, xli, lxii, 33, 232, 260, 266, 274
ḥēlĕḳ, ḥalḳê, 172 f.
ḥēphĕẓ, see "pleasure"
Hephzibah, 210
Herodotus referred to, 41, 45, 62, 65, 237
"high and lofty One," 177
"high places," 231, 235

"highway," miraculous, xli, xlvi, 1, 4, 17, 24, 40, 46, 96, 103, 177
hillēl, hillūlīm, 212
Hinnom, Valley of, 255 f.
holiness of Jehovah, lii, 13
"holy city," xxvi, 89, 128
"holy of Jehovah" (of the Sabbath), 186
"Holy One of Israel," xxiii, 68, 201
holy Spirit, 221 ff.
Horace quoted, 57, 190
Hosts, Lord of, see Jehovah
hōzīm, hōzīm, 169
Husband of Zion, Jehovah as, 151 ff.

Ibn Ezra, xvi, 17, 70, 266
idolatry, polemic against, 1 ff., 8, 11 f., 16, 19 f., 54 ff., 78, 87; compared to adultery, 173; household —, ibid.; nations renounce, xlvii f., 70 ff.; idols, deportation of, xxxvii, 75 ff.; manufacture of, 11 f., 19 f., 55 ff., 78; challenged by Jehovah, 25 ff., 42 ff.; idolaters, confusion of, 36, 71
image, graven, 11, 55, 73
immortality, idea of, 241
incomparableness of Jehovah, xx, l, 7 f., 10 f., 13, 78
incubation, custom of, 233
"inquire" of Jehovah, 181
"interpreters," 50
Isaianic authorship of chh. xl–lxvi, ix, xvi–xxviii, lxviii f.
isles, islands, 10, 17, 35, 119, 193, 199 f., 253
'iṣma (Arab.), 25
Israel, name, 51; mission and place in history, lii, lv–lviii, 2, 20 ff., 36 ff., 119, 124 f. *et passim*; religious primacy or priesthood of, lxiii ff., 206 f., 214; spiritual —, lx, 270 f.; — as Servant of Jehovah, lix f., 28 ff., 97 ff., 265 ff.; Genius of, 280
'iyyîm, xxv, 10, 17, 35, 98, 119, 193, 199 f., 253

Jacob, 50 f., 52
Jarchi quoted, see Rashi
Jashar, book of, 51
Javan, 253
jealousy, 35, 224
Jehoiachin, lxxiii, 263, 274 ff.
Jehovah, — of Hosts, xxvi, 13, 53, 82, 124; unique Godhead of, see monotheism
Jeremiah, xlviii, lxviii f., 62, 113, 115 f., 126, 142, 184, 222 f., 273, 275, 279
Jerome referred to, 233
Jerusalem, personification of, xxxiv, xxxix, xli, 2, 104 ff., 125 ff., 150 ff.; glory and prosperity of the New, xl, lxiv, 195–214; see Zion
Jeshurun, 51
Jesus, son of Sirach, see Ben Sira
Job, parallels with, 135, 139 ff., 150, 170
Jonah, book of, 272
Josephus quoted or referred to, 41, 63, 69, 245
Jubilee, 205
judgement = right, 10, 14, 100, 189; = judicial process, 17; = religion, 30, 119; in other connexions, 143, 190 f.
Jupiter, planet, 238
justice, abuses of, 187 f.
Justin, 277

Kādôsh, lii, 13
kānēh, 49, 78
Kedar, 34, 199
kēn, kinnāh, kinnîm, 120
Kimchi, 266
kînāh (rhythm), 22, 61, 80 f., 125 f.
king, Messianic, xxi, 64, 160, 278
kishshûrîm, 106
Korân referred to, 238
kubba'ath, 126
kunya (Arab.), 52

labourers, oppression of, 182
law, see *tôrāh*
Law, introduction of, xliii, lxxiii
lawsuits, 188
"leader" = prince, 161
Lebanon, 10, 200 f.
lĕbônāh, 49
lectisternia, 237 f.
leper, leprosy, 139 ff., 144, 275, 277
Levites, 254 f.
"liars, tokens of the," 61
"liberty," use of word in O.T., 205
light, emblem of salvation, 183, 195 ff.; of the New Jerusalem, 202; of the nations, lxiii f., 33, 101
Livy referred to, 237
"Luck, the greater and the lesser," 238
Lud, Lydia, Lydians, xxxvi, 253

Maccabees, xxxii f., 271 f.
magic, Babylonian, 61, 84 f.
Malachi, xxx, xliii f., lxxiii, 168, 231
Mal'ak Yahveh, 221
Manât, 238
mārāk, 233
Marduk, see Merodach
māshîăh, 64
maṣṣêkāh, 11
maṭmôn, 65
mĕbassēr, *mĕbassĕreth*, see *bassēr*
Media, Medes, xxxv, 16, 26
Melek, 174
"memorial," 173
Meni, 237 f.
merchants, 86
Merodach, xxxvi, xxxix, 63, 76
Meroë, 41
Meshech, Moschi, Muski, 253
mĕshullām, 37
messengers, 1, 6, 27, 62, 130, 221
Messiah, personal, lx ff., 64, 160, 261, 276, 277 f.; see Cyrus
Messianic hopes, xliii, 160, 230, 274
"meted out," 8 f.
midbār, 47
Midianites, 198
Migdal-Gad, 237
Milkom, 175
Milton quoted, 65
"minister," 166, 199 f.
mirage, 103
mishpāṭ, 10, 17, 30, 275
Moabite Stone, 183
Mohammed, 5, 197
Molech, 174, 255
monotheism, 1, lxvi, 43 f., 54, 66, 71 ff., 78 f.
monument (to eunuchs), 165 f.
môrāṣ, 23
Moses, 222 f.; M. law, 110 f.
moslim, 37
moth, 115, 121
mourning, of the dove, 190; garb of, 112; mourners, 179, 203, 206, 249
mouse, in sacrificial meals, 252
"multitude," 198
mural crown, 210

nâbî', 76
Nabonidus, xxxiv, xxxvi, lxxiii, 76 f.
nāṣîd, 161
nations, see Gentiles
nature, transformation of, 240 ff., 255
Nebaioth, Nabateans, 199
Nebo, xxxvi, 76
Nebuchadnezzar, xxxiv, xlii, lxxiii, 64, 76, 274 f.
Nehemiah, xxix, xlii f., lxxiii, 168, 220: governorship of, 192, 196
"new things," xxxvii, 25, 33, 46, 87 ff.
Noah, covenant of, 154 f.
nôṣēṣ, 194
"nursing fathers," 108

oaks, 172, 206
oath, Jehovah's by Himself, 74, 106; to Noah, 154

oblation, 11 f., 173, 247
offering, see oblation
"oil tree" (=oleaster), 24
'ōren, 57
Origen, 265 f.
Ovid referred to, 65

Palestine, tree-worship in, 172; mystic societies in, 234; prophecies written in, xxviii f., xliii ff., 163 f., 168, 171, 187, 196, 219 f., 230 f.
Palmyrene inscriptions, 237
pārāḳ, 233
paronomasia, 153, 206
Peace, 95, 250; personified, 202
Pelusium, xxxix, 104
pᵉ'ullāh = recompence, xxiv, 6, 100
Persia, xxxv, 16
pésel, 11
Petra, 34
phallus-worship, 173 f.
Phut, 253
pilgrimages, 174
"planting the heavens," 124
"pleasure" = purpose, 63, 79, 93, 147; = business, 181, 186
Pliny referred to, 49, 199
potter, 68, 228
Prelude, see Prologue
priests, xxix, 2, 132, 168, 207, 254
processions, religious, 76, 132
prognosticators, 86; see diviners
Prologue to II Isaiah, xlvi, 1 ff., 117, 125, 176
prophecy, ideal standpoint in, xvii f.; argument from, xix f., 39, 53 ff.; spirit of, 222
prophets, function of, xlv, 30, 180 f.; hireling, xxix, 169
proselytes, 52, 163 ff.; sacrifices of, 166
Ptolemy, 198
pûkh, 154
Pul, see Phut
pûrāh, 216

Rahab, 121 f.
ransom, 41, 70
Rashi, 49, 266
recompence, see *pᵉ'ullāh*
redaction of the book, lxvii–lxxii
redeem, redeemer, liv, 22, 45 f., 129, 153, 195
"remembrance," see "memorial"
"report," 137
Restoration, period of, xli ff.
retribution, future, 255 f.
rᵉ'shônôth, 25, 89
righteousness of God, liii f., 18, 22, 27, 32, 38, 67, 69, 72, 74 f., 79 f., 193, 216; of Israel, 20, 95, 118, 120, 164, 176, 202, 210, 227
Rock, 54, 118
Rückert referred to, ix

Sabbath-observance, 163 ff., 179 ff.
Sabeans, 70
sacrifice, 47 f., 246; of proselytes, 166; human, in Israel, 172, 246 f.
sāgad, 57, 78
ṣāgān, 27
salvation, idea of, xlvi–l, liv, 260; hindrances to Israel's, 186 ff.; = welfare, 67 f.; = righteousness, liv, 79 f., 119 ff., 164; universal, xlv ff., lvi, lxiii f., 72 ff., 119, 124, *et passim*
Samaritans, xxx, xlii, xliv f., 171 ff., 212, 220, 225, 231 ff., 243 ff.
Sardis, xxxvi f., lxxiii, 65
ṣāṣ, 121
scales, 9
sea, in Heb. poetry, 122, 124
Seba, lvi, 41, 268
Sela, 34
Septuagint, xxxiii, lxix ff.
Servant of Jehovah, xlix, lv–lxiii, lxvi; collective theories of, 265–273; individual theories, 273–278; mythical theory, 276 f.; Israel as, lvi–lx, 16, 21, 28 ff., 31, 36–39, 43 ff., 51 ff., 59, 66,

124 f., 263, 265–270; ideal, lix f., 2, 29 ff., 50, 96 ff., 112–116, 132–150, 204, 268–270, 278 f.
Servant-passages, xlviii f., 29 ff., 102, 112 ff., 132 ff., 204; genuineness of, 257–263; anonymity of, 264
servants of Jehovah, 157, 166; = prophets, 62
Shakespeare quoted, 170, 182
shaknu (Ass.), 27
Sharon, plain of, 236
Sheba, 198 f.
sheep-dogs, 169
Sheol, 175
shepherd, Jehovah as, lv, 7; as honorific title = ruler, 63, 66; unworthy, 167 ff.; referring to Moses, 222
Sheshbazzar, xl, xlii, lxxiii
shézeph kézeph, 153
"ships of rejoicing," 45
Sin (Pelusium), 104
Sinim, xxxix, 104
Sirach, son of, see Ben Sira
sirocco, 5, 103
ṣirpād, 162
slavery, slaves, xxix, xxxiv, 52, 111, 182
Soncino Bible, 17, 251
sorceress, sorcery, 61, 85 f., 171
soul, spirit, the principle of life, 32, 178
spirit of God, lvii, 9, 32, 51 ff., 93, 187, 195, 203 ff.
spirituality of religion, 245
"spoil, divide," 148 f.
"sprinkle many nations," 135
"standard, lift up," 194
"stouthearted," 79
"stranger," 44, 164, 200, 207
stroke (of God's hand), 140, 144
style and language, evidence of, xxi ff.
"surname," 52, 66
swine, uncleanness of, 233, 252
Syene, 104
taboo, 234
Tadmor, centre of caravan trade, 34
Tammuz, 276
Tanit, 221
tannîn, 122
ta'ănûth, 182
Tarshish (Tartessus), ships of, 200, 253
tattooing, 52
tĕhôm, 122, 223
Temple, the, house of prayer, lxv, 166; desecration of, xliv, 219, 225; rebuilding of, xlii, xlviii, lxxiii, 62 f.; existence presupposed, xliv, 163 f., 199, 212, 237, 248; schismatic, 243 ff.
tĕmûnāh, 11 f.
terebinths, 171 f., 206
Tertullian, 277
tĕrûmāh, 11
theological conceptions, xx f., xlv–lxvii
theophany, 194, 225 f., 250 f.
Thoralehrer, 271, 273
threshing-instrument, 23
throne, Jehovah's, 244
Tî'āmat, 122
tōhû = chaos, xxiv, 10, 72
tôrāh, xxiii, 31, 38, 119, 275
trees, for the Temple, 100 f.; of righteousness, 206
tree-worship, 172
Trito-Isaiah, xxix, xxxi, xliii, lv, lxiv ff., lxvii f., 163 ff., 185, 213, 219
Tubal, Tibareni, Tabal, 253

unguents, ritual use of, 174
unity of the prophecy, xxviii f., xliii ff.
'ûth, 114

vanity = nothingness, 10, 13, 26, 55; see *tōhû*; = idol, 26, 247
vengeance, day of, lv, lxvi, 205 f., 243; on the Edomites, 214–218
Venus, planet, 238

vintage feast, 212; songs, 236
Virgil quoted, 56

ʿarabáya (=nomads, Arab.), 34
wadis, 95, 171 f.
"warfare," 2
warrior, Jehovah as, 35, 109 f., 131, 187, 193
watchmen, city, 131; =prophets, 168; =invisible guards, 209, 211
water-sellers, 158
well, access to a, 158
wife, Zion the — of Jehovah, 151 ff.
wife of youth, 153
wild beasts, heathen compared to, 167 f.
wine-press, 215 ff.
witness, Israel as, lvii, 39, 42 ff., 53 f.; David as, to the nations, 160 f.
Wordsworth quoted, 197
work, recompence, see *peʿullāh*
worm, 121
wrath, divine, 126 f., 153, 178, 215, 250, 270

Xenophon referred to, 41, 65, 79

yaḥad, yaḥdāv, xxiv
Yahweh, 127
yāshār, 51
Yeb, 180, 246
Yĕshîmon, 47
yoke, bands of, 183

ṣaddîḳ, 27, 104 f.
ṣāmaḥ, xxv
ṣār, 194, 221
zeal, see jealousy
Zechariah, xliii f., lxxiii, 180, 245
ṣedeḳ, ṣĕdāḳāh, xxiv, 18, 67
Zedekiah, lxxiii
Zerubbabel, xliii f., 219, 229, 274
Zion, personification of, 6, 96 f.; 104 ff., 125 ff., 130 f., 150 ff., felicity of, 104–110, 125–132, 151–157, 195–214
ṣîr, 221
ṣîz, 249
Zoroastrianism, xxxv, 66

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